August

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In this issue

The Lost Pocketbook
by Evelyn Whitell

What It Means to be Liberated
by Thomas L. Masson

A magazine devoted to Christian healing

HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

The Holy Spirit quickens my mind and my body, and I am made every whit whole

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

The Spirit of prosperity and success has entered into my mind and affairs, and my visible supply is abundantly increased

These statements are to be used from

August 20 to September 19

For further explanation of these thoughts turn to page 70

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

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What It Means
to be
LIBERATED

The Record of an Experience

By THOMAS L. MASSON

IT IS ONLY after the attainment of liberation (the gift of God) that one realizes the deep spiritual significance of each step leading up to it. Many have been writing or asking me lately whether I have really attained liberation, and if so what does it mean to me?

This is, it seems to me, among others, a distinct sign that, perhaps more than ever before, thousands are seeking a way out of bondage. Certainly everybody wants to be happy: not the false, fleeting happiness of physical dependence, but happy in the real sense, in which one becomes full of light—"the light that never was on sea or land."

What I like so much about these beloved friends —most of them personally unknown—is that they want not to be preached at, but informed; they want me to tell them just what happened to me. This shows that wonderful trait of self-reliance so conspicuous among Americans, due to our pioneer beginnings and our early town meetings. We are physically and mentally an independent folk, earning this independence in cruel wars, and fostering it by geographical isolation, of which the Monroe doctrine is a symbol: an isolation, however, that has been somewhat shattered by the World War and its aftermath. For, in a very practical way, we are beginning to see that we cannot permanently separate ourselves from the rest of the world,

thus revealing to ourselves on a larger, international scale the fact that human beings are unified, unseparate, all hearts beating as one.

Meanwhile these friends in increasing numbers have been asking: "Are you really free?", "What did you do to get that way?", "What books did you read?", "Does it take a long time?"—and so on. Many of these questions show just the ordinary curiosity of those seeking some new game. But most of them go much deeper, showing desperate longing; they reveal tired souls looking for light. How, indeed, is it possible to linger by the wayside even for a brief moment, and not give one's best for them?

And upon the very threshold of my testimony let me refer to or rather hint of the confusion in terms, the double meaning, that every word conveys. For example, I have just mentioned the spirit of self-reliance because this shows that Americans in the final close-up propose to think it out for themselves. Yet this very quality, in its extreme, is far removed from humility, it is self-assertive, egotistic, what we have termed braggadocio.

What of that? Well, then, out of the darkness comes the light; out of evil, good. Our desires, our ambitions and our appetites, our passions, are not unlike the crude oil that gushes out of the earth, with all its potentialities, and that has to be refined over and over until its coarser elements are removed, and through "fire" it becomes pure. Every sinner, so called, has thus within him the potentialities of all saints, just as every saint has the transmuted potentialities of all sinners.

If you will look at a reproduction of the head of the statue of the Roman emperor Augustus, representing him as *Pontifex Maximus* (which means the official head of the Roman religion) you will be startled at first into the belief that you are gazing at the profile of a woman, so delicately refined are the features of him who in his day held the physical power of life

and death over his subjects, citizens of Rome. Coming from stern Roman stock, nephew of Julius Caesar, he was unable to subdue his family, but largely overcame himself by rigid discipline. His face shows the refinement of this discipline. Whether we be pagan or prophet, the divine law working within us is refined and refines; the light shines through.

WHEN I first began definitely seeking Truth, I suppose I was, doubtless, in the same relative position as many of these beloved friends who are now seeking it, and as a consoling note it is well for us to be silent for a moment and dwell on those burning words of the Master, "Seek, and ye shall find," which for twenty centuries have cleaved their way direct to the heart of mankind.

I was among the indifferent; for the first step that I took on the way to Truth was through an idle and somewhat cynical curiosity, which rapidly ran into a desperate search; for my irreverent stepping onto holy ground had brought my material house of cards tumbling about me, and might indeed have destroyed me if I had halted there.

But, having been a newspaper reporter, I had learned never to stop halfway to any destination. You have got to bring home the news, no matter how seemingly unsurmountable the task. So it seemed as if I had to keep on after this for a long time, barking up all the wrong trees in the bewildering forest of life—trees of philosophy, psychology, science, religion, and what not—until one day, while thinking of nothing in particular, I was suddenly seized by a complete conviction of the presence of Christ, and within me I was overwhelmingly conscious of a great light. It seemed as if I were flooded with light, which, in clock terms, lasted maybe fifteen minutes. During that time I was completely carried out of my sense life. That experience changed me completely—I was never the same again.

I do not think that there is any explanation for

this in sense terms. No argument prevails against it. It is conclusive. It is proved—manifested in one's life. One is compelled.

As, after this, I came gradually to know others in their spiritual entities instead of their physical bodies, which, so to speak, began to drop away from them, I saw that everybody *is*, and that there is no separation anywhere. This awakening or new birth is just like the sudden opening of a door that takes you into an inner chamber, where you know that you not only *are* but always have been, only you haven't seemed to realize it before. In this situation we feel our past lives infolded within us, but I myself have never paid attention to them. To be frank, I am too busy with the present.

Therefore I believe and know that in their spiritual consciousness all men are born equal, as children of God, heirs to His kingdom; and if they don't know it (just as I did not know it before it was made plain to me), this does not mean that it is not so, but simply that they have not become consciously aware of it.

JUST as soon as we discern Truth we see that it has always been Truth, just as, by discerning the manifestations of electricity, we know that the law governing electricity in these respects has always been. Or, conversely, let us take a man classified as a murderer. Having detached myself from the personal sense of things, I see him only as a child of God. Inasmuch as, spiritually, there can be no separation, he immediately perceives, in his spirit, that I thus recognize him as a brother spirit, but he sees this only faintly—or shall I say in flashes?—because his consciousness is enveloped in his temporary-world dream.

And this, mind you, is an incomplete description of a principle of Truth that cannot be fully expressed in sense terms, but is understood by those who experience it.

Now, this man, by this act of recognition, may be awakened; and from that moment his regeneration

(clearing away) may start. If it doesn't start then, it may later—as time goes here. You see, we all are—without any exception—children of God, heirs to His kingdom, and when we are "saved" we are just coming back to our real selves.

In my own experience, this illumination, as stated, opened the door, and I was on the way; thereafter it only remained for me to *go through.* I may not speak for others, but for myself I will repeat that I was compelled—somehow—some way.

I DO NOT think that the friends who have written or asked me what it means to be "liberated" are essentially interested in physical details—which are, after all, results or manifestations—so much as they are in *how.* In this respect, the value of honest testimony is or may be great. When I learn from a friend that he has experienced what I am now going through, it is not only a help, it gives me something—so to speak—to set my teeth in. When people ask, "What is the value of prayer?", or, "Do you believe in a personal God?", or, "And in time?", or, "How long does it take?", or the like, these questions, none of which is new, have to be answered over and over in the light of fresh testimony because in our human temperaments we do differ. What I learned almost immediately was that this opening of the door, this sudden and startling illumination of the Christ within me, was only the beginning; thereafter succeeded an inevitable series of adjustments, still going on. Once acknowledge this presence of the Master, and *know* it—afterward one is compelled to go through with a process of detachment, sustained and in due time plainly directed, so that little by little the path is more clearly defined. While the way of the cross is painful, only the lower self suffers, and this is nothing compared to the ensuing peace.

THE FIRST struggle that I had was with the terms. I suppose this is something that we all have to go through with, our difficulty being in proportion to our

education. Those who have read but little in controversial literature have a great advantage in getting the simple grasp of Truth, for they have no accumulation of intellectual deadwood. The disciples of Christ were simple, unlearned men, and He Himself spoke in the common terms of the common people. This, of course, is only one phase of His greatness; He was the supreme artist of all artists, the supreme scientist among all scientists, the supreme orator among all orators, because in all these ways He functioned from the divine source of all knowledge, of all artistry.

Plunging as I did into a forest of ecclesiastical and mystical books, I suffered greatly in my mind—yet all the time I never quite lost sight of the one God—I saw that there could be but one Source. The terms for this Source were so numerous that at first I felt somewhat like a stranger getting off the train in an unknown city and being surrounded by a multitude of hotel barkers. Yet, after all, it is quite easy, if one meditates on the words of Jesus, and then applies them by faith to one's daily life, to see that He comprehended everything when He called God "Father." It was at this point that I was confirmed in my growing faith through reading the words of Brother Lawrence, who wrote to his Reverend Mother that, "having found in many books different methods of going to God, and divers practices of the spiritual life, I thought this would serve rather to puzzle me than to facilitate what I sought after which was nothing but how to become wholly God's. This made me resolve to give the all for the all."

These words were a great help to me, for I saw that through an act of faith, by giving all, there was nothing for me to pray for except to ask God for the necessary understanding, in each instance, that would confirm my faith. And this understanding always came; frequently through teachers, who invariably appeared at the right moment; through books, which

were then placed before me with the right answer indicated; through many other channels. I saw that each term was a symbol of that which was within it, and had its opposite; that there was no darkness without light, no evil without good, and that—so far as visible objects and personalities are concerned—they have their outward and their inward meaning. For instance—your earthly father draws your love, your respect, your devotion, your companionship, and in its most beautiful aspects it is a wonderful experience to have such a father. But this earthly father is only a faith symbol of your heavenly Father; however, it is through knowing this earthly father that you gain the inner, deeper, spiritual meaning of the heavenly Father. Or, as Jesus put it, "No man can come to the Father except through me." That means quite definitely that the eternal Christ is manifested in material forms, which directly connect us with the infinite Intelligence, or God the Father. In short, the only means that we have to express ourselves here-now, in this mortal life, is through our senses; but even a little faith can make us see the working of the divine law back of the outward screen. Thus—a woman once went to Ramakrishna, asking him how to find the love of God. He asked her who it was that she loved most, and she said her brother's child. He told her to go back and love this child more. She did so, and behind the child she saw the form of the infant Christ.

THE SIMPLICITY of the presence of God, the Father—if we have but the vision to look for it—is manifested everywhere, through any form: the next one you touch is Christ. Believe that, and the mist of negation melts: you see things as they really are, in their immortal glory.

I was taught the following truths:

That it was not enough to acquiesce in or to give one's intellectual consent to the statement of any part of the divine law, but that I had to take it into my heart and soul—to live it; indeed, be ready to die for

it. "When the disciple is ready to learn, then he is accepted," writes Mabel Collins, "acknowledged, recognized. It must be so, for he has lit his lamp, and it cannot be hidden. But to learn is impossible until the first great battle has been won. The mind may recognize Truth, but the spirit alone can receive it."

That the kingdom of God, and all the principles that lie back of the universe, were within and not without me, and therefore all problems could be solved only within my consciousness, and not without, the manifestation following.

That faith is substance, therefore I never had to bother about my material supply, but "only believe," and, abiding in this understanding of Truth, I never had too much or too little. Indeed, the law governing supply is so simple that it is rarely understood except by the few. As substance is faith, or vice versa, it follows that any sense of lack of substance is lack of faith. This at first is difficult to understand, because we *see* with our sense eyes only material objects, and thus, as we think in terms of money, which is merely a medium of exchange, we believe that if we have money on hand we can purchase what we like. This, of course, is quite true when we function only from without, or on the sense plane. But just as soon as we start to trace the money back to its source, then we have to keep going back and back, as scientists have to do when they are looking for the source of life in laboratories.

After a while we come to an *impasse.* The majority of us—unless we have an independent income that comes from property or other possessions—trace the money back at once to our work or profession. Then we have to go back of our work to see how we came to do it at all, and why we were paid for it. This is just the beginning of the process of self-searching, which in its finality leads to the Christ within us. At first it seems to be our conduct, our training, our skill, our gift; then we come to see that in our hu-

man capacities we are quite helpless. True, we are educated and skillful and seemingly self-made, but at any moment anything may happen. We may be taken sick, lose our job, and so on. As soon, however, as we come to study the divine law, which is within us, we find that by yielding ourselves to it, in faith, everything necessary is provided for us. We notice that the spider spins his web without preliminary instruction. His web is sticky, for *before* he begins to spin he exudes an oil, and he puts this oil only on those parts of his body which come into contact with his sticky web. You see, he is out of time and out of space, for these things are controlled by the divine law. The entomologists call it instinct; we call it God. The spider is only one instance; thousands of others could be given.

WHEN we give up this struggle to assert our petty finite selves and let the divine law work within and for us, we become spectators, and our supply is infinite. We are provided with oil, but only what oil is necessary; so it is with other things. When we selfishly try to accumulate unnecessary supply, we are giving notice to God that we don't trust Him.

In this consideration of supply, I learned that my part was to watch my step—not to get nervous or remorseful or regretful about it—but just to keep myself fit. I owed this to God, just as I owe it to the maker of my motor car to see that it is kept in good condition. You see how simple it is if you follow the Christ, who always puts Truth in the simplest manner.

That, by practice, continually stretching my mind and thus functioning as much as I could in the eternal, I was enabled to dispose of the past and the future and assert the now. By getting rid, even in part, of these bugbears of the personal consciousness, I found that desire for material things began to fade, as did ambition and other inconveniences that tend to make us restless and unhappy. In consequence, I had more than ever before, because, since I was unlimited in my thought, I was not restricted to any particular

attachments. Furthermore I had an occupation that, being internal, rendered me quite independent of any outside props. Not that I found it particularly necessary to be alone, but only that I could all the more enjoy being with others because I was living with their spiritual beings rather than with their time-bound selves, and in some manner we both knew it, although we did not have to talk about it. If this seems mysterious, all that I can say is—try it!

THAT, when I was troubled by the alleged faults, lapses, or aggressions of others, I had only to correct my own inner consciousness in respect of these appearances, and the others immediately responded. Most of our criticism of others is due to some sort of dependence that we have on them, which in our innocence we do not understand, so that when they do something that we think is wrong we try—often desperately—to correct them because we think that *we* are being hurt. For example—a father may be proud of his son, but if the son does something that the father thinks is wrong, the father's motive in correcting the boy is not alone for the sake of the boy but also for his own sake, because he stands in awe of public opinion. But when the father realizes this, he will often discover, perhaps to his consternation, that when he searches himself the son will come to him and ask for help. I know this by long experience.

Of course we have to rebuke so-called evil. We have to stand firm on our own convictions, but we need to do this in fear and trembling, first seeking within ourselves whether we have any false attachments; that is, whether we speak from the eternal or from the temporal; from our higher or from our lower self.

That there was no necessity for my earning a living (the belief in such necessity being a widespread error); but, so far as work was concerned, I never had to take the initiative, face any issue, or act from anxiety or fear. That I only had to obey, by doing

completely the first thing that presented itself, no matter how trivial; and that, by preserving this attitude, I was so busy every minute that I had no time to think of anything relating to myself, and even begrudged every minute lost in sleep—which probably is not lost, for nothing is lost.

If this statement seems also difficult and mysterious, it is so owing quite possibly to the prevailing ignorance of what constitutes the true fruit of work. Laying aside for the moment the question of training, and tracing all work back to the source, this source will be found to be creative. Emerson's disputed statement that, if a man invent a good mousetrap, the world will make a path to his door illustrates my meaning. I have come into contact with a number of millionaires, and the necessity for earning a living never was imposed on any of them. They had ideas; that is, they were creative; thus they—speaking from a practical point of view—used the divine law, or let the divine law use them, so that what they thought was brought forth into visibility. What we call work is merely the outward and visible sign of an inward act of creation —somewhere. Those who have succeeded in removing themselves from this necessity are the busiest ones that I know. And this also illustrates how the opposite exists in the meanings of many of our terms. We speak of being timeless or out of time, spiritually; and this is right. But, so far as our life here is concerned, time is the true gift of God. According to the Psalmist, our heavenly Father has presented each one of us with 36,792,000 minutes measured in our earthly time. This is His gift. How are we to use these minutes, which, so far as our life here is concerned, can never be used over again?

And when we begin to understand this and use these minutes in obedience, devotion, humility, purity, we soon see that everything is provided for us; that what we call *earning* a living is just singing our song of life—the song that is implanted deep in each of us.

THAT, while I began with regular meditation and a somewhat elaborate system of spiritual exercises, I found that these gradually were absorbed, the superfluous parts dropping off, and that what I had practiced for an hour or more was carried through the day automatically. For example, at the intersection of two cross streets in heavy traffic, the traffic officer in the center is the only tranquil one: he is the center of repose. Similarly, when we acquire a center of repose, we are carried through traffic; the world moves around us, leaving us undisturbed.

That, as I functioned (rested) in the eternal, I realized that my lower self, or personal-educated time-bound consciousness, had dropped off, as likewise did the personal God that I had previously formed and bowed down to. This freedom enabled me, as I have hinted, to become a spectator of the operation of the divine law, which, because I was "out of time," I saw as always perfect in its working—in the least thing as in the greatest. This showed me, through demonstrations built up, that my former lack of confidence in the working of the divine law was due to what I may term shortsightedness.

That, literally, I had to hold myself in constant willingness to lose my human life (lower self) for the love of God—this being a continuous act of faith, in which, with Abraham, we understand and live this faith: that the love of God can never be less than perfect and is therefore the only real happiness. It seemed to me at first not only difficult to make this decision, but impossible, for I shrank from it. But when we come to understand the nothingness of the life that we lose, we see then in a wider sweep. You see, we do have to make this acknowledgment of the infinite power of God the Father, and His love.

That this love of God, as it truly possessed me, was always in itself sufficient to transmute my so-called sins, bad habits, and natural mistakes into divine values. Thus I did not have to be anxious or to

bother about anything that I did, the remedy in each case being to love God more and more. The death on the cross of the human Jesus and the resurrection of the Christ did not in any way take from my devotion to the Father, nor by itself take away my so-called sins, but instead increased my love for Him.

FINALLY, is this liberation complete, here-now? Certainly it is. Any admission that it is incomplete, that it is in the "future," or that it is partly complete now, is but an admission that we are still in bondage and that we thus permit ourselves to refuse to be as God made us—free. An illustration of the reluctance with which we relinquish our material sense of things is revealed in a study of Ralph Waldo Emerson by Robert M. Gay, who in support of the "bondage" idea quoted Emerson as follows:

"People wish to be settled; only so far as they are unsettled is there any hope for them."

Emerson here was only indicating the process of instruction or chastening that so often precedes the final liberation whence comes peace. He speaks his real faith when he writes:

"Whenever a mind is simple and receives a divine wisdom, old things pass away—means, teachers, texts, temples, fall; it lives now, and absorbs past and future into the present hour. . . .

"All loss, all pain, is particular; the universe remains to the heart unhurt."

Indeed, it is this time-bound timidity that makes us hang back from the unlimited. Remove all restrictions and keep repeating, "I AM free," "I AM a child of God," "I AM immortal," "I AM completely liberated."

Keep repeating these affirmations. Believe them, make no compromise, and the light will break; you will see yourself as you *are*—a liberated soul.

Let the peace of Christ rule in your hearts.—PAUL

The Father That Dwells in You

By REGINALD STANDING

Children of the great cosmic Father, I greet you in His name. May you realize that all that you have dreamed or thought about God is but your discovery of your own latent self.

All-power, all-consciousness, all-presence is yours, for in you is already manifest the second coming of the Christ.

In you He thinks, through you He speaks.

He who has seen you has seen the Father.

"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

"Earth's crammed with heaven,
And every common bush afire with God,"

and every place is alive with opportunity.

There is no other time than now, there is no other place but here. Believe it! Think it! Live it! May you ever seek to bring the highest vision to the accomplishment of the lowliest task.

Thus, while meditating on these realities of Being, you are lifted above the earth clouds into a kingdom that beggars the glory of Solomon—the kingdom of soul that stands foursquare and universal.

Blessed, thrice blessed, are you who have caught this vision, for through you God works, and thinks, and acts, for individual and world healing.

The Lost Pocketbook

A True Story

By EVELYN WHITELL

"ALONE in a strange city, and no money!" It was the third time during the night that Bill Bryant had awaked with these words on his lips. His bed creaked and complained with his every movement. He knew that he was awakening his roommate, but tonight he had no pity for any one but himself.

It had all come about through that telephone call. He had gone into a booth to call up in answer to an advertisement—it seemed just the very kind of work that he wanted, the kind for which he had been seeking ever since he had come to the city one week ago. He was hopeful and optimistic about it—almost certain that he was going to get the job, only he hated to talk over the phone, and he wondered why people did not put their addresses in the paper, and talk face to face instead of through a mouthpiece. He had taken the newspaper clipping out of his pocketbook and placed the pocketbook on the stool beside him. He had been about to take down the receiver, when he saw a friend that he had met in the city pass by. He rushed out to tell him about the advertisement, for he was rejoiced and full of faith over his luck in having struck what he believed was already his. He had been only two minutes away from the booth when he remembered his pocketbook, and returned to find it gone.

All thought of the prospective situation and of everything else went out of his mind for the time being. His great effort was to locate the lost treasure, which was all that he possessed, with the exception of a few nickels and dimes in his pocket.

The people of the rooming house where he was staying were most sympathetic. They recognized his unsophisticated ways and his small knowledge of city life. They pitied the disappointed youth, but they could not help him, for their pockets were about as empty as his. They realized that he had come to the city like many another young man, hoping to better himself and break away from the limitations of country life.

The first advice that they gave was that he call up at once the number of the firm advertising the situation that he was seeking, and start earning money to make up for what he had lost.

The situation, of course, was filled. The cold words came like a blow over the phone, and before he had time to reply to them the receiver was hung up.

It was of no use to attempt to seek for his pocketbook: the one who had got it would have spent the money long since, he was told. It would be like looking for a needle in a stack of hay. He might advertise, but even then the man who had taken the pocketbook out of the booth was not very likely to return it.

TWO hopeless days followed. Eagerly each morning he read through the want ads, feeling sure that there must be some one who wanted him for the work that he could do. The third day brought him to desperation—he had had virtually nothing to eat, and he dreaded spending his last dime, which he was saving for telephone calls. He had not even money to return home, had he wanted to do so; yet, how he would hate to go back! He thought of the mother that he had left in the pretty little cottage where everything was delightfully clean—so different from the rooming house in which he was staying, with its threadbare carpets and dirty, dusty rooms. His mother was always neat, and, however hard she worked in the cottage, she never seemed to soil her apron as other women did. He thought of how intolerant and impatient he had been in the little town where he had lived, and how he had

longed to get to a big city, from where he could send home "big money" and have plenty for himself. He had been rather glad when he lost his situation in the country—it was an excuse to get away from old conditions. He had a little money saved, and his mother had added to it so that he might have plenty. Somehow his mother always seemed to have money. He remembered how hard she had had to work when he was quite a little child and his father passed on, and how she had never let him want in any way, and how—always at the moment when they most needed it—the money was there. His mother had a beautiful faith, which he had never been able to understand. The same faith that she had in supply extended to him when he left home for the city.

"You will always be looked after, my boy," was what she had said. "You will never know what it is to want so long as you believe in the Man above."

His poor mother—how little she realized what was going to happen to her boy, how poorly her faith had been rewarded! Here he was—like a prodigal among the husks, yet unlike the prodigal in not feeling that he had deserved what had come to him.

HE TRAMPED the city in search of a job in vain. His last dime would have to go. A friend that he had met, who was very little better off than he was, had offered to lend him a dollar, but the sense of pride and independence with which he had been brought up would not allow him to accept it.

"Never owe money, boy," his mother had said, "the heart is lighter that is free from debt."

Fortunately, he had paid his rent in advance, but his time would be up tomorrow. In desperation he stopped at a grocer's shop, where the window was delightfully laid out with tins of fancy biscuits and Scotch shortbread, which made him think of home. He took the solitary dime out of his pocket, and sighed as he looked at it. The consciousness of his mother's

presence was suddenly strong within him. He remembered that no one had ever gone hungry from her door, and that she had always taken the stranger in.

He entered the shop, wondering how he could best spend the last of his money. The biscuits looked delicious and tempting, but, when they were gone—what next?

He raised his eyes to the shelves on which the many tins were placed. He did not notice the man who had come forward to wait on him. Something had attracted his attention—a picture of home had suddenly arisen in front of the biscuit boxes. Something that his mother had possessed was on the shelf, something that he had been looking for—looking for without looking, something that he had called "that cardboard house," but that his mother had always called, in smilingly correcting him, "my prosperity bank."

The sight of it came like a waft of heather to a homesick Scotchman. He gazed—and gazed again.

The manager of the store came forward. "Well," he asked——

"Where did you get that?" asked Bill, pointing to it.

"Ever see it before?" asked the manager.

"Yes, or one just like it."

THEN for a moment he could see no more—he could say no more. He seemed to be lifted from the store right back to the atmosphere of home. There was his mother, sitting by the old fireplace, with a magazine upon her lap, a magazine that she seemed to read and reread; he wondered what she could find in it. He had never been a reader of that magazine, and his mother was a good sport—she never worried him or tried to force on him the things that she liked to do herself. She seldom talked religion to him, but there was something about her sweet, beautiful life, and the trusting smile with which she met him when he came home at night, that made him feel ashamed if his actions had not been quite as clean as they might have been.

Among the ornaments on the mantelpiece at home that little bank had stood. His mother had always declared that it brought her prosperity, and she certainly had been able to meet her bills without keeping people waiting. He had thought no more about this bank than about the horseshoe that his grandmother had put around the number 13 painted on her door, declaring that it made the unlucky number lucky. He knew that his mother put money into that bank, and he knew that she sent it away, and kept getting new ones, but that was all that he knew about it. Only he remembered now that, when he was leaving home, she had broken the little bank open, had taken some money out, and then had said to him: "The new bank has just come. I got two this time, and I am going to put one in your pocketbook; I want you to put a dime in every day, and when the dimes count up to three dollars, you send it back to me." He had laughed and thought no more about it. Of course, he was going to send his mother money anyway; why should she limit him to a dime a day? He had forgotten it all until he saw the bank before him on the shelf.

"WELL—" asked the owner of the store, when Bill, suddenly coming out of his dream, turned toward him.

"Well—what about it?"

"I had one just like that in the pocketbook I lost," he answered.

"What sort of a pocketbook—describe it to me."

"Long, square, old-fashioned—belonged to my father."

"Any money in it?"

"Yes, all I possessed, except——" He drew out the dime with which he was going to purchase the biscuits.

"Where did you lose the pocketbook?"

"In a booth. I went in to phone—to phone about a situation; then I saw a friend going past, and I hurried out to tell him. I was only gone, it seemed, a

minute, but I had put my pocketbook down and, when I returned for it, it was not there."

The owner of the store laughed heartily. How could he be so unfeeling?

"Quick work, wasn't it?" he said.

"Yes—if only luck would work as quickly for me in getting a situation!"

"What made you carry a thing like that around in your purse anyway?"

Bill was at a loss what to say; then he replied: "It was an idea of my mother's. You see, she was never without one of those banks—she always said they made her prosperous."

"Prosperous? How?"

Again Bill was at a loss how to reply. Then he answered. "I suppose, because she believed in what was written," and he pointed to the words on the bank: "Peace be within thy walls, and prosperity within thy palaces."

"And did she have peace and prosperity?"

"Always. My mother works hard, and she was left alone when I was a very little lad. We always had a peaceful, loving home. I never knew what it was not to have peace until I left there, and somehow, though we were not wealthy, we always had enough; but, you see, I wanted to come to the city; and when I came—now that I think of it—mother put that little pasteboard bank in my purse and told me to save a dime and put it in every day, and, when I had got three dollars, to return it to her. I don't know what she meant to do with the three dollars, but I only know that she believed that, if I did it, I should be prosperous and happy."

THE manager of the store seemed to be thinking. "It is a wonderful idea," he said. "I know I have felt more prosperous since that thing came into my store, and when you write back to your mother, you must ask her more about it—I want to know the whole of the story."

"Then that is not your bank?" asked Bill.

"Now I will tell my tale," said the manager. "I sent my little lad of ten down to the booth to phone for me the other day. The phone here was out of order, and my boy is always proud if he can do business for his father. He came rushing back all excitement—he had found a pocketbook in the booth! I did not know exactly what to do about it, but when I opened it I picked out that little bank. It was so unique that I thought the owner of the pocketbook would surely know it when he saw it, so I stuck it up on the shelf; then I put a small ad in the paper: "Found in a pocketbook—a little house of cardboard." I knew that the owner of this little house would recognize it in the advertisement immediately. Two or three came to see me, but not one of them recognized the bank; then in you came and I knew the moment you laid eyes on it you had found what was your own." He went back to his desk and took out the lost pocketbook.

Bill grasped it eagerly. The money was all there, but his eyes turned to the bank on the shelf.

"You are not going to take that from me, surely," said the manager. "It is the only reward I ask for myself and my boy."

"No," Bill hesitated, "I can get another; only, you see, it was Mother's faith in that bank, and I promised to save the dimes to send to her."

"What are you doing in the city, anyway?" asked the storekeeper.

"Looking for a job."

"What sort of job?"

"Accountant's."

"Accountant's—why, that's just what I am looking for, an accountant! I have a business in another town, and I am very eager to get a reliable man—a young man like you. Have you got a character?"

Bill was about to produce it, when the man stopped him.

"All right," he said, "a fellow that carries around something like that in his pocketbook, and means to save a dime a day to please his mother, must be made of good stuff. I will give you a trial right here. You can begin today if you like, and until you get another bank we will keep that little fellow on the shelf, and both of us drop in our dimes, and we will find out more about it; for I want to tell you, believe it or not, that ever since I put that bank upon the shelf things have been brighter. The depression about which people are talking seems to have lifted, and I feel more prosperous."

So Bill started on the new job, and when the little bank had gone through the mail with the three saved dollars, another bank came back to take its place, and according to the promise—peace was within the walls and prosperity within the palaces of Bill and his employer.

Silent Unity's Service

Some of our friends are refraining from writing to us of their problems because they have no money for a love offering. Please do not let a seeming lack of funds stand in the way of your asking for our ministry. The law is, "Give and it shall be given unto you." We are willing to trust the law and to give freely and lovingly of our services, because we know that your problem can be solved through faithful adherence to divine law, and we know also that, out of the gratitude of your heart, you will make your offerings to support our work when you shall have proved the law.

Carry On!

By ALVA ROMANES

(Verse by the Author)

This world is but a banquet place divine
With every life a love-engraven cup,
And, from the hidden Hand that pours the wine,
A gesture comes that bids your soul to sup;
For there are countless cups and wines to try,
When you have drained this one life goblet dry.

THE INNUMERABLE questions regarding the past and future periods of our existence take a leading place among the riddles presented to us by the facts of everyday life. Who were we? Who shall we be? What was our station? What will be our station? Shall we meet our loved ones? These are only a few of the questions that are asked; but seldom do we hear, or submit to ourselves, the question: Are we fitting ourselves for life's tomorrows? Yet all experience points to the fact that this is the most important question that we can ask ourselves regarding the Great Adventure that is life.

After all, as every student of Truth ultimately realizes, there is only one period in life: the eternal now. To the infinite Mind, which man reflects, the past, the present, and the future are one. In the infinite Mind, man has been eternally existent, as have been all the ideas of God, and, by reason of this fact, the common conception of death as annihilation is seen to be illogical. God is eternal, and His attribute, Mind, must also be eternal. Therefore all the ideas of Divine Mind, including man, must likewise be eternal. This is the fundamental reality in our belief, and upon it rests all our understanding of the Plan of Life.

But "my thoughts are not your thoughts." This text

regarding the Divine Mind is now too obviously true in our present stage of enlightenment to require discussion. The thoughts of God are infinite in an infinite number of ways; yet man, being the image of God, Spirit, Divine Mind, reflects that Mind. So infinity is the natural heritage, with eternity, of the human soul.

Now, this implies that, to each soul, there must come infinite experience. Our unfoldment on this plane of time, which has brought us through possibly a billion years of existence, is only at its beginning; for it was only yesterday, comparatively speaking, that we began to assume the likeness of man. And somewhere those years are recorded in Mind, with each experience taking its part in this present moment of experience, and equally so are today's experiences building the road upon which we shall travel in some later period.

So also shall we carry on the experiences of this plane to build with in some other plane; for, while time and space are our environment now, we know that, in the infinite, there must necessarily be infinite planes of existence.

When to its source within the Fount of peace
This phantom world of star and sun shall fade,
I do not purpose from my craft to cease,
Nor to neglect the secrets of my trade.
These tools, whose edges are my joy and sorrow,
Shall have their use in that far-off tomorrow.

IN ALL this, we must not lose sight of the fact that, while we are individuals, exercising our freedom of will in the shaping of our destiny, we are also an inherent part of the divine life. We are the expressions of creative Spirit, expressing the ideas of infinite Mind, while at the same time we are expressing and unfolding our own personality. A flower is an expression of Divine Mind; but it has not the consciousness, the freedom of will, that gives man the power to direct the unfolding of his infinite possibilities. Yet that flower is an unfoldment in itself, as is everything else around us;

but now, with our awakened powers, we can develop the flowers and all other things to harmonize with our own higher needs.

Up to the birth of man's intelligent interpretation of his place in the scheme of life, he was unable to do more than unfold by other processes than his own self-conscious efforts. Now he can direct his unfoldment, and give a comprehensive understanding to the relative places of all things in creation. From the worm in the sod to the creed of his neighbor, all phases of life are revealed to him as that harmonious unity which is one of the attributes of the divine life. And, with this understanding, he can claim his birthright as an eternal idea of infinite Mind, and stand forth as a son of the living God, saying with Jesus, "I and the Father are one."

Viewing this body as a Mind-created tool of the soul, we can look back upon the numberless links in the evolutionary chain that brought this tool to its present perfection. Yet, as with all earthly things, our imperfections have their origin in that same perfection. As wealth too often creates in its owner a lack of charity; as power too often degenerates into tyranny; as religious fervor not infrequently begets intolerance; so this body, which Divine Mind has created as our servant,

Wisdom is *the principal thing;* therefore *get wisdom; Yea, with all thy getting get understanding.*
—THE PROVERBS

too often becomes our master. And equally so does this plane of time and space become a limiting force, instead of a stepping-stone to other and higher planes of existence. We say that finite power cannot do this or that, or we accept with complacency the suggestion that our mind is limited, binding ourselves with the finiteness of time and space. Yet the fact is clear that

we are infinite, and only the bounds of our own will and thought can limit us. Our body, with all the attributes of time and space, should be our servant; until this is so, we cannot hope for a wider sphere of life.

Today has its purposes in, and for, itself; but its highest purpose lies in its relation to the needs of tomorrow. And this purpose, while personal to each of us, is at the same time inseparable from the plan and purpose of the Infinite. We have a personal destiny; but that same destiny is inseparable from the eternal life that is God.

When the last stanza of my tale is told,
And when my testament is held complete,
Then to the Teacher who was mine of old,
And to His wisdom, shall my soul retreat;
There I shall prove what I taught other men,
When of the Greater Self I was the pen.

SO WE must view our life from two points: that of its relation to our tomorrows, and that of its relation to the universal plan. We are not insignificant and detached units in an infinite multitude; but something immeasurably greater than we seem to be. For a moment let us consider the divine whole as a diamond with unnumbered facets, each reflecting the light. Then imagine one of these facets suddenly discolored. What would happen? The whole diamond would immediately reflect the discoloration. It would still be the same perfect diamond; but something would have been taken from every other facet by reason of the one discolored facet. We are facets in the jewel of the Infinite, forever reflecting the inner light of Truth, and with power to intensify or dim the radiance of every other facet.

In a view of eternal life that presents infinite unfoldment as man's logical destiny, there can be no thought of satiety or completeness. Not infrequently we hear of some one who has passed on voluntarily because of a sense of satiety with life. If the human senses and desires, which should be the tools of man's

mind, are allowed to become the master of the man, then satiety must be expected. But the infinite and eternal desires of the soul can never know that state; for these desires are one with the infinite unfoldment that is the living God.

To these desires, such as the desire for wisdom, for knowledge, for an understanding of the highest channels through which we can serve God, there can be no limit. By the very nature of the Infinite, such desires must also be infinite. In this nonmaterial hunger and thirst of the soul for the living sustenance of Truth, no avenue of thought is meaningless. Every act and thought has a relation to the divine life, as yet but dimly visioned by man, and equally dimly expressed by the limited vehicle of words. In the gathering of honey, the bees serve a greater purpose than their own needs through pollenizing the blossoms and flowers, and we also, in our unfoldment, serve a greater purpose than our own ends.

There is some reason in this vagrant thought:
That, when the singers chant each rhythmic line,
Then is the Greater Song within them wrought,
And for an hour we hear the voice divine.
Thus, if my visioned fancy is not wrong,
'Twas Shakespeare, not Prince Hamlet, was the song.

FROM whatever angle we view the processes of our individual unfoldment, inevitably there must come to us a realization of our part in that cosmic unfoldment which is the divine life. While we are expressing ourselves in our own unfoldment, we are also expressing the ideas of Divine Mind, and we are being shaped by the eternal plan that is the Great Unfoldment. This unfoldment of God's ideas is necessarily the path of perfection, and reveals itself to us as eternal principle, the unchanging law by which we are directed in the channels of the all-embracing plan.

At no period in life can we say: "Here I am con-

tent to rest." Principle has placed its ban on stagnation. Growth is the law of life. The process that we call decay and death is only the discarding of outworn tools. The weariness that calls for rest from life is only the weakness of the finite senses; for life, eternal and forever unfolding, is unceasing in its vitality. "They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

So today should be a preparation for tomorrow, in the broad sense of our spiritual life. Whatever we accomplish, and to whatever problems we give our thought, these things shall we carry forward with us. Eternal love infolds us, and a compassion beyond understanding has us in its care. In that infinite love, no experience can be worthless, and no thought or speculation of ours can be meaningless.

That same Principle and that same Love which ordained our participation in this plane of time and space has given us the medium of prayer to solve the problems that our limited mediums of sense find too deep for solution. Also we have the staff of faith to lean on in our dark hours. Not the blind faith of our unlettered years; but a faith that, through an awakened understanding of the majesty of this God-governed universe, can see wisdom in every atom and a purpose in every blade of grass.

If I could see the Truth that is a rose,
Or talk to you as you most truly are,
Then I should know what every angel knows,
And touch the Thing that is both moth and star.
But patience, brother! Through the pall of night
I see the dawning of the morning's light.

Nay, in all these things we are more than conquerors through him that loved us.—PAUL

SIMPLICITY

the Keynote to Oneness

By HELEN WOOD

HECTIC activity, the tone of our day, tends to obscure one of the most worth-while traits with which we were endowed—simplicity. Who has not felt simplicity's charm, its refreshing quality, in person and in thing? Founded on law as direct as its nature, it admits of no compromise without exacting a penalty—self-destruction. Its metaphysical name is "oneness." By it we transmute thought into thing, from fundamental simplicity bringing forth diversity of perfection.

Students of the occult in the Far East learned many centuries ago that all things are but varied phases of the One, differing chiefly in intensity and degree of expression. Philosophy agrees, accepting the absolute as the abstract idea or principle of oneness. Scientific Christianity of today, applying the idea, says that God is all that there is in all that there is, and adds that He is good. It makes Him personal to man through man's recognizing a definite point of contact with God within himself.

Some overlay their God with so much ceremony, others impose on Him such a burden of materiality, that they never find Him, close as He is. He is too deeply buried in their own mental images. They fail to touch His seed of allness within them. Yet it is in its abiding place within us that we are conscious of the soul of external things, realize our good. Just as the sum total of the manifest man is centered in his secret chamber within him (the point of contact with the

Deity from which all that He is may be brought forth into external form), so everything in man's universe has its corresponding inner and outer aspects, with which he is related. The thing, the condition that you seek has an esoteric side (its soul) coexistent with your inner thought of it; its exoteric side conforms to your outpicturing of it, becoming a visible expression in your world. You are united with all that belongs to you in heaven and in earth (in thought and in manifestation) by the mighty tie of divine love. When you perceive the Godhood within all things, you establish your kinship and make of it a working point. Sensing that you can possess nothing permanent until you partake of its soul, you contact your joint Source and breathe the essence of the thing (its breath of life) into your world. You are inspired with it. Inspiration then awakens its twin power, illumination. United they go forth to diffuse into your life the substance of that which is desired—and heaven is born on earth, as in consciousness.

We see how free from complexity is the law, how simple its operation. Contact, inspiration, diffusion—that is all.

THUS we find a cosmic singleness of purpose in the realization that there is but One, the Absolute projecting itself in all things. All life, all conditions, all persons, are then understood not only as coming out of, but also as returning to, that One. The continuity is never broken. The Absolute would not, could not, destroy itself in any form of expression—as would be the case if all things did not seek their Source. Nor does anything have the power of nonexistence. Neither has it a separate identity. It may choose to ignore its union with God, and by beholding the appearance of separation create an illusion, or veil of false consciousness, between it and the One; but a law higher than itself always keeps its true identity intact.

Looking at things as parts of a unit plan, our life's

work becomes clear—to make the Absolute in its personal relationship (our Father) visible in the forms and conditions of our own little universe. Yet the many times that we defeat our true objective are registered all too well in error condition, in problems and negation. Every one believes in some sort of heaven, generally a very nebulous affair. However deeply we may realize that our Father is all in all, we fail to do His work for Him when we leave His heaven suspended in midair, a sort of sublimated hanging garden. Instead of being content to function as channels of the Godhood expressing heaven's perfection, we scatter our powers according to our personal will, establishing a kingdom of confusion anything but divine.

Heaven needs earth in a perfect cosmos; certainly we need heaven brought down to earth. Heaven is as possible of manifestation, of physical outpicturing, as our consciousness cares to make it. Consciousness of a thing becomes the material thing when the illumined picture is radiated into the universe so strongly that it pushes out of its way all lesser thought aggregations. The heavenly law is that one's belief in its outworking must be as strong as one's belief in heaven itself. All that we need is the one-pointed view, nothing more. Our sum total of thought (our consciousness) will transmute the kingdom from abstraction to reality whenever we direct it in the one straight line of absolute Truth. Our doing this will give it substance, life, form, and the weight to project itself as a living entity.

THE farther you can extend your illumined thoughts, the greater the good that will be projected. We see this clearest, perhaps, in the reality of love, because its feeling nature carries it beyond the realm of the mental. It is a quality that we are particularly conscious of as essentially spiritual; it seems closest of all to the Father. Who has not seen its lesser power in the helpless surrender of human beings to its physical side, where all on its little level is pushed aside to make way for its

outworking? Even greater is the power of its metaphysical correspondence in its projection outward into the universe. As it goes forth from the heart in purity and wholeness, undiluted, untainted by the carnal, it unites all other forces in a unit of such perfect function that it could not fail to take form in perfect thing, circumstance, condition—even in person. It becomes a concatenation of forces, infusing into all that is now, ever was, ever will be, its crystal-clear, golden-rich substance. It reaches into the past and annuls all less than itself; it is no respecter of time, infinity being its medium. There is no part of the universe into which it does not penetrate, which it does not enlist in its service. The very fact that it has no power of itself makes it just that much stronger. As the nonresistant member of the heavenly attributes, it simply appropriates the powers and qualities of all the others. It needs none of its own; to be itself is enough. Wherever we may be in spiritual unfoldment, we all have proved to some measure how richly laden with gifts spiritual love will return to us. In reality, we can make it a perpetual Christmas tree, if we will.

In a similar way all other qualities and forces work together. Yet each one works simply, quietly, seemingly conscious of only one thing—our joint Source. Christ called faith (Peter) the rock upon which He built His church (the Truth consciousness). Faith is the power that holds substance together according to imagination's picture until such time as the forces of the universe coördinate and bring the substance-thing down to the relative plane. No one has eyes keen enough to perceive heaven's gifts in their original state; they must first be lowered to the range of our lesser vision.

THE still small voice within us whispers today of separation to be overcome, as it has all down the ages. Some of the ancient mystery schools believed that the interval between man and the One (between

the relative and the absolute) was made up of 80,000 hierarchies of gods. They deified it; we interpret it as levels of consciousness through which not only man, but all things, must rise in a return to the Source. The number of degrees between man and his Source is debatable, of course; and even more so the assumption that there could be the same number between all individuals and that Source. But can we wonder, after we have got so far away from the absolute, that it takes a tremendous effort to coördinate all the forces of our little world and bring to the manifest plane a truly spiritual thing? Complexity must first be transmuted into the one-pointed view.

Though these ancient philosophers looked upon life on this plane as distinct retrogression (as being a descent out of oneness into diversity), it is comforting to know that they conceded that the experience and knowledge so gained enriched us in the ultimate. We, too, sense its value. It would nevertheless seem, considering the various forms of life known to us, that we have a mighty problem indeed to work out. In spite of man's superiority in the field of science, the much maligned amœba seems to have a comparatively simple problem in renewing itself, while we fall into the negation of death at one period or another. How can we fail to see the hint that our return home leads through a less complex thought mechanism? Being just a little lower than the angels, man was given a certain power of choice in recognizing and directing his powers. He promptly used this to look upon the many-colored spectrum of himself reflected in diversity, became a slave to his own image, and separated himself from his Source by overlooking it. His penalty for feasting his eyes on this rainbow of the little self is to have to struggle to return to his original estate.

WE NOW begin to understand how little we can blame ourselves for error manifestation, as well as how useless it is to tie our thoughts into knots

of further complexity. It is only when we look upon life as complex, rather than an element in the sum total of oneness, that we are tempted to condemn. The better way is to be grateful to be allowed and to be able to do our part in completing the cosmos—to return diversity to oneness enriched by our contact. In

Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.—ISAIAH

such outlook our small grievances, the injuries to pet vanities, all selfish striving, seem too insignificant to consider—beneath condemnation, even.

A return to oneness may at first blush, because of the single-mindedness it imposes, suggest limitation. Yet experience teaches that the farther we travel along the pathway of Truth, our thought becoming ever simpler and more direct as we go, the quicker and easier the manifest outworking of the one law that we set in motion, in all its angles. We come at length to true peace, and find it compounded of trust founded on in-knowing. We simply *know*—that is all, and that is all that we find necessary. We crave nothing more, for within this knowing are all things. Just as the line, the circle, all dimensions, are contained within the dot, so oneness diffuses itself, from a single seed of knowing, as allness—so infinitely rare and subtle that no one has ever seen it, or been able to think it. No microscope, not even the most exact gauge of electricity, could even faintly detect its fineness. And yet in a diffusion of this infinite simplicity lies the sum total of a universe so vast that the highest-powered telescope, reaching out into worlds thousands of times larger than our own, can give us not even a hint of its enormity. The nearest that we can approach to un-

derstanding it is to consider infinite simplicity flowing out into infinite complexity, only to condense again into one-pointedness. Ultimates we cannot perceive—we scarcely sense a suggestion of them. They are too simple in their immensity. But from our place in the middle distance we can take our poise in the Godhood (source of all one-pointedness), which contains within it the potentialities of infinitude. Surrendering our little life to the flow of absolute rhythms, we become part of the great universal melody, kindred to all-oneness wherever its point of manifestation may be.

HE WHO catches the spirit of this plan will no longer condemn the means by which he rises to the grandeur of that simplicity, nor count the steps, the levels of consciousness, that he works through. What matter if the way seems slow, and you cannot always see miracles taking place before your physical eyes? Having heretofore thought only in terms of the relative, you must work out that thought plane gently, peacefully, with no quarrel with the old ways. Bless them all. Lovingly encourage them, through denial and affirmation, to find their right place, too. They are your friends; for until you reach the place where you can approach the great white light of the throne of heaven without these veils' coming between, you will need their mediation. That light would blind you if it were not dimmed, even if you could reach it in one long step from the relative to the absolute—and you cannot. Were you to try, you would fall by the wayside, cut loose in death by the very stumblingblocks that your own past thought has fashioned. You have given them power that must be taken away gently, lest they use that very power to turn and destroy you.

WHEN the idea of all-oneness first comes to us, we generally try to solve our problems by taking them into the silence with us. That we can never do. God has nothing to do with problems; the silence is His abiding place. The dissolving power of the Christ was

given us to make straight the way, that we might enter into union with oneness unburdened. The absolute recognizes nothing less than itself; but saving grace lies in the fact that, once unified with it, we can know only All-Good, in manifestation as in consciousness. We do not need to take our problems within.

Our primary concept of oneness is a mental concept, and we stand off at a distance and admire it for a time, in the spirit of an interested bystander. Then we press on to the silence of realization—the in-knowing of Oneness that transcends mental knowing and becomes an active force. Some one has said, "There is attainable by us a place where even thought moves not." In it personal effort is replaced by infinite harmonies working *themselves* out into expression. We find ourselves on a plane where there is no consciousness of problems. In the unobstructed line running from the relative to its source in the absolute, we find an index to the true value of things on the lesser plane. They take their proper place in the scheme of allness, becoming nothing more than the absolute projecting itself. Likewise, we no longer descend to steps of manifestation; we let manifestation take its own steps. Thoroughly poised, we no longer try to rob things and conditions of their power, but in a perfection of nonresistance we praisefully behold the orderly outworking of *their* plan as related to our own. For all things work together along the various levels of oneness, intelligently, lovingly, and in omnipotence, if allowed to do so. Centered at the source of all activity, we cease to count even the planes of consciousness through which we sense that our upward path will lead. We let all levels do their own living, and calmly observe their functioning in accordance with law. They respond to our loving recognition of their ability with increased power; our faith transmits itself to them. All parts of the universe respond, oneness calling to oneness, and oneness replying in a joyous abandon of cocreation. Our spiritual vision of all things as working in harmony and

order thus is realized on the manifest plane, just as we decree.

EACH demonstration brought to fulfillment, each moment spent in realizing all-perfection in the silence, brings us that much closer to the absolute. We draw increasingly upon the forces around us. We receive always more of the Godhood into our life, and we find always larger and clearer channels through which to send it forth, returning an increase of it to its source in manifest form. In short, we fulfill our purpose in life.

Then, why waste time condemning yourself, conditions, circumstances? Your contacting of oneness will take you out of the realm of negation, lift you above the plane of error. "And I, if I be lifted up from the earth, will draw all men unto myself." This applies to things, too. Your world conforms to your own valuation of it. Nothing will harm you if you bless it by knowing your own proper function in relation to it—if you see it as part of infinity returning itself to the absolute along the path of eternity. He who can see things from this high watch can never descend to less, in manifestation or in consciousness. Then give the Christ within you your blessing; set it free.

Those misguided souls who look upon life governed by oneness and its singleness of purpose as the play of automata need but to catch a little glimpse of the joy that comes from making oneness personal through living it. To sense only a hint of its thrill is to find it so enticing that all else is forgotten. There is an ecstasy beyond power of description in the least tuning in on infinite rhythms, the faintest expression of absolute harmonies. Yet we usually fail to sense it until something beyond us takes hold of us and shoves us out of the relative onto the pathway that approaches the absolute. When we come sufficiently close to catch just a hint of its joys, none of us fails to say, "God bless my problems!"

Is Your Problem Here?

By WRIGHT FIELD

WHAT HAVE you found your biggest problem in Truth? Is it lack of faith, or lack of understanding just how to work for what you want or how to keep your mind still when you desire to communicate with God, or lack of confidence in yourself, or fear that you are rousing a power that you cannot control, or doubt that you can "treat" effectively for others? Or is it just faint-heartedness, lack of the power of stick-to-it-iveness until you begin to see results?

Let me suggest some simple ways of solving these problems—ways that have helped others, and may help you.

If you seem to lack faith; if you do not feel immediate response from your own center of feeling when you make affirmations or pray—try dropping for the nonce all thought of the thing or things that you are asking for, and ask simply for *faith.* Simple as this method sounds, you may not have tried it. It is often the simple and the obvious procedure that we neglect.

Sometimes, to the person who comes to them for treatment, and protests, "But I have no faith in this, you understand; you will have to do it yourself," certain so-called faith healers say, "You do not need faith!"

The fact really is that they have thrown the patient entirely upon faith. He goes away quite satisfied that, if he does not have to do anything himself, he may be healed. He actually begins looking for the magic results of the healer's mysterious work. He is believing—in spite of his assertions of lack of faith—in the healer's

power to cure, and so healing frequently results. According to the strength of his belief that the healer can do it alone, every cell of his mind and body surrenders itself to the healer, so that the latter's work is unhindered. This is not the kind of healing that you and I want, nor is it apt to be a permanent healing, because it is unaccompanied by any understanding of how it came about, or by faith in the Giver of health, which is absolutely necessary to a permanent healing.

Now, you do not need faith to start with. Following that statement, it sounds like a paradox to say that, if you make the start at all, you have shown a certain amount of faith. Yet, if you had no faith, you would not even make the attempt to strengthen your faith. A little thought will show you what I mean. Remember that Coué said that we needed only the faith shown by using his simple affirmation—but it takes a stronger faith than we are sometimes aware of to persist in using, day after day, even one simple affirmation like the one that he gave, an affirmation that could not fail to make a change in the lives of those who used it faithfully for any length of time.

Just sit quietly several times a day—at regular hours, if possible—get very still, and ask, in these or your own words:

"Indwelling Intelligence, see to it for me that I have faith."

Say this over a number of times, and then be very quiet, as if you were listening for a faint whisper. The mind will not become a blank—you would not desire that. But gently lead it along lines of similar thought. If you can recall any cases of answered prayers, any so-called miracles of which you have read or been told, and that you believed did happen, or if you can think of anything or any event that came to you after you had long desired and perhaps visualized it, dwell on such things, that you may attune your mind to faith. Know that it is possible for any seeming miracle to happen to you, if only you believe fervently enough.

GIVE your doubting heart such assurances as: "God is another word, another name, for good. Surely God cannot desire anything but good for me. I give up my belief in anything but good, and therefore I tune in on good only. Evil, which is but the absence of good, has no place in my life. Good is all that there really is!"

After as many minutes of this line of thought as you can spend without getting tired or restless, try to relax in every muscle and nerve, and let your mind lift itself to the great Source of power, which is ever ready to feed the soul that turns to it. Think upward—not toward the sky outside of you, but toward that inner something which is higher than you are, with which you may be as yet unacquainted, but which really is your own higher self, the medium through which God transmits His truths to you. By unremitting practice, you will learn to be very happy in doing this.

Be very still, within—without. If your body rebels at first, it is like a little child when first attending school. The seat seems hard, the letters bore him, other scholars distract his attention from his lessons, the bird and the bee outside the window call to him. He is very restless. By and by he becomes accustomed to the routine of the schoolroom—he falls in with the rhythm of school life. Thus it is with your body. You must slowly and patiently educate your cells. They will sooner or later fall into the rhythm of "the silence" —all the more readily if you choose a certain time, or times, each day, and occupy about the same place, or places, that you usually do.

Better three or four regular times of stillness, rather short, than just one long hour of silence. Better a morning hour for active treating, either for ourselves or for others. We seem not to have been so long absent from the Father then, or so beset by the material worries of life, as later in the day. When the time comes to go to sleep, we relax and drift, and that is also a good time to let our wants be known. We may let our mind wander—yet always gently guid-

ing, not forcing, it back to "my Father's house."

WHEN you have thus lifted yourself, innerly, to the Great Source, for a time feeling the peace of God (or All-Good) stealing into your heart, let your thoughts drop back to your own very center—which becomes easier as you accustom yourself to thinking toward this center, or core, of your being.

It is as if you, as a little child, had lifted your cup to the Father-Mother to be filled with the milk of divine love, and then had lowered the cup to your lips, that you might drink thereof, and be satisfied.

Keep your mind as quiet as possible when you lower it to this center of your being. "Be still, and know that I am God," that the I AM is indeed the master of your being and all that pertains to it; of every cell and shred and fiber of your earthly body, as well as of your emotions, your past, your future, and your circumstances. As the time comes when you really do know and are absolutely conscious that your I AM is ruler of your self and your universe, then will you receive the ultimate in blessings. He who is faithful in each class, from the A B C's upward, will finally receive his diploma. But, if he fails in history, what does he do? Why, he takes history over again. So do not mind if you have to learn a lesson over again. We all have had to do that. Simply be faithful in your daily or three-or-four-times-daily drill, embodying each day in your meditations your most pressing need of the moment, remembering that nothing is too mighty or too trivial thus to take to the Holy Spirit for adjustment; and if you will take at least one of these daily periods in which to ask for faith, you will find it flooding your soul unexpectedly!

WE ARE frequently told by our teachers: "Be careful. You are rousing powers that you did not know that you possessed, and, since your word has more power than ever before, you should be very careful how you use it."

This is true, but if the negative word has more power, so also has the positive word more power. You need only keep remembering this, and speak the good word when you are tempted to speak its opposite, thus carrying out the Master's injunction and carrying the gospel (good spell) wherever you go. You need not let the fear that you may be using this newly found power destructively worry you, if only you are daily, sincerely, asking your indwelling higher self (by whatever name you call it) to take care of this matter for you. If you persist in this course, you will find good coming to pass all about you, as a result of your words.

Every time you turn to the higher Intelligence, which is God working in you, you have opened a bit wider the avenue through which this mighty power may express, not only in you but in your surroundings. Whenever, then, you are tempted to speak the depressing or backbiting or sarcastic word, or to feel "blue," doubtful, jealous, or resentful—why, you have but one thing to do. And oh, how easy it becomes to do this, as time passes and you learn to turn to this higher Power in every time of need for help or comfort for yourself or others! The "one thing . . . needful" is to turn to this indwelling Monitor that it may place in your mind the thought, in your mouth the word, that shall free you from adverse conditions, and bring good to pass!

Not the first time you try it, nor the second, nor the third, maybe—but eventually, as your earthly mental and physical atoms accustom themselves to respond, just as the little scholar accustoms himself to the rhythm of the school and begins to learn, you will find yourself comforted, stayed, strengthened, lifted up, and held in the cradle of His hand as a babe in the arms of its mother!

SOME one has suggested this method of keeping the mind polarized on one key thought while meditating. If the key word is wealth, for instance, and if any foreign thought comes into the mind, at once tune

it in with the vibrations of wealth by thinking of it as in some way related to wealth. It may be a person —a distant friend—John. It may be because John needs treatment for just what you are thinking about, or even because he is at the moment in the same vibration as wealth. Either case is sufficient cause to give John a moment's attention. Think of him as feeling, being surrounded by, giving forth, wealth. "John, you radiate wealth!" It may be that your mind wanders to the green tree shading your doorway. How a tree represents the wealth of God! No two leaves are alike—an infinite variety, a "wealth" of leaves and leaf patterns! God's mind is unlimited, His ideas are infinite, He need never repeat a pattern, though He multiply forms endlessly. The sunshine falls across your eyelids. Wealth again, in another form! "Gold is where you find it." Where is there more of it than in sunshine? Even its color suggests not only the precious metal, but illumination, a wealth of mind, the knowing of all things—which is true wealth. The wealth of its warmth surrounds you, bathes you, makes every cell relax, loosen. This is in itself a wonderful prosperity treatment. We speak of "tight times," "tight money," "close-fisted people," "frozen assets," all suggesting tenseness, tightness, congestion, symbolized by tenseness, tightness, and congestion in our very body cells.

Relax, loosen, and let go the very cells of your body. Of course the process must begin in mind—you must think of relaxation, of looseness, of letting go. Then your thought will translate itself into muscular action. Science tells us that every single thought is followed by some sort of muscular reaction. You cannot say over and over to a certain muscle, "Relax!", without getting obedience finally.

THE feeling that there is not enough for you, that you must hang on like "grim death" to what you have, that you must dribble it out as grains of wheat through

a closed fist, results in an actual tightening of the cells and fibers of your being, because it is the effect of the thought that you must draw to yourself, save, hoard, every penny that you can possibly get hold of! What, then, do you tune in on, under the law that like attracts like? What "wave length" do you "get"? Why,

My soul waiteth in silence for God only:
From him cometh my salvation.
—THE PSALMIST

the wave length of tight money, closed avenues, pinched supply, frozen assets, hard times, scrimping and scraping a bit here and a bit there, as the beggar gleans the straws from the harvested field, instead of tuning in on the harvest.

The mind affects the body; tense, constricted thoughts throw out an aura of the same type; so that all your affairs and all your contacts are affected; even the friends that you desire to help, and of whom you think while you are tense, are still further limited and shut off from the flow of wealth, and feel still more bindingly the "close pinch" or "tight pinch" of poverty. You are radiating poverty; therefore you give and receive more poverty. We attract only what we radiate.

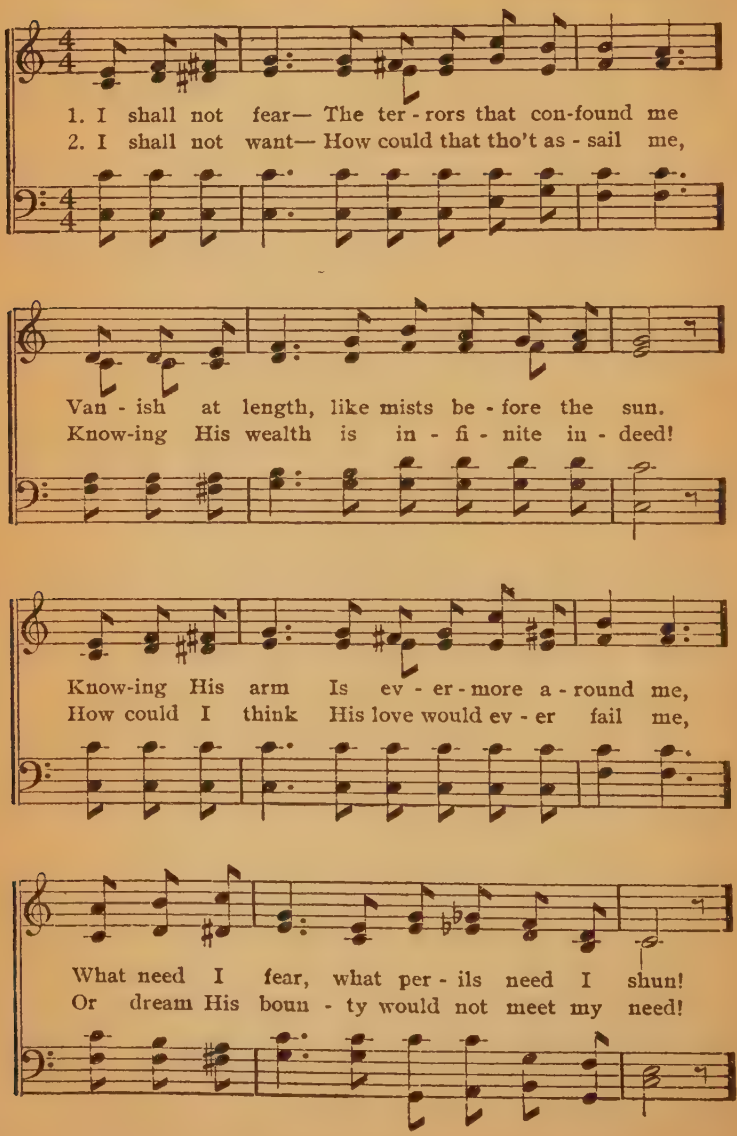
You can treat others as easily and effectively as you can treat yourself if they are receptive to your treatment; and I have seen people helped who did not even know that they were being treated. Your part is to radiate what you want for yourself and them; their response determines how much or how little they receive.

You will never lack self-confidence when you get to the point where you are able to rely rather on Self-confidence; when you rely not on the limited human self, but on the higher Self within you; just spell Self-confidence with a capital letter, and it will spell success for you in all your undertakings!

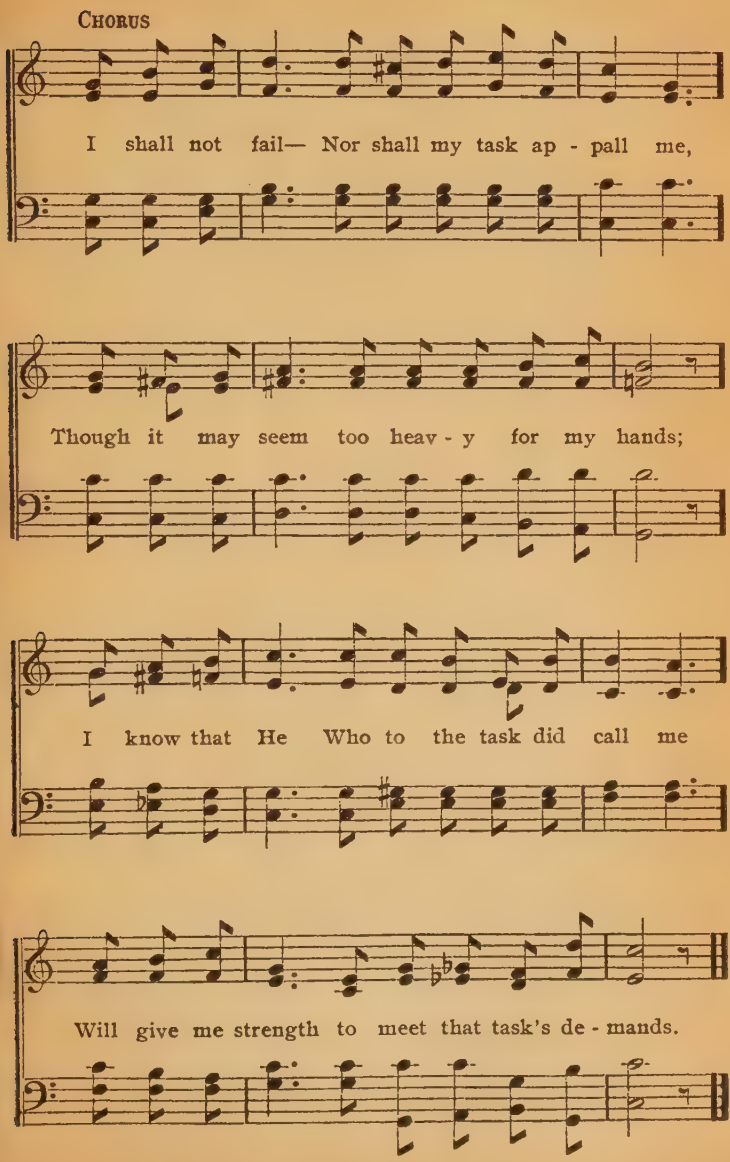
SONG OF FAITH

Words by
B. Y. WILLIAMS

Music by
ALICE MORSE GLOVER


1. I shall not fear— The ter - rors that con-found me
2. I shall not want— How could that tho't as - sail me,
Van - ish at length, like mists be - fore the sun.
Know-ing His wealth is in - fi - nite in - deed!
Know-ing His arm Is ev - er - more a - round me,
How could I think His love would ev - er fail me,
What need I fear, what per - ils need I shun!
Or dream His boun - ty would not meet my need!

SONG OF FAITH—Concluded


Chorus
I shall not fail— Nor shall my task ap - pall me,
Though it may seem too heav - y for my hands;
I know that He Who to the task did call me
Will give me strength to meet that task's de - mands.

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 6, AUGUST 7, 1932.

Unity Subject—*The Worship of the One God.*

International Subject—*The Ten Commandments.* I. —Exod. 20:1-11.

1. And God spake all these words, saying,
2. I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.
3. Thou shalt have no other gods before me.
4. Thou shalt not make unto thee a graven image, nor any likeness *of any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:
5. Thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me,
6. And showing lovingkindness unto thousands of them that love me and keep my commandments.
7. Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.
8. Remember the sabbath day, to keep it holy.
9. Six days shalt thou labor, and do all thy work;
10. But the seventh day is a sabbath unto Jehovah thy God: *in it* thou shalt not do any work, thou, nor thy son,

nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

11. For in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

GOLDEN TEXT—*Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.*—Deut. 6:5.

SILENT PRAYER—*God is Spirit, and I worship Him in spirit and in truth.*

The 1st and 2d verses of our lesson teach that God—through Jehovah, the Christ, or the I AM—is the power that sets man free from all error and its resultant bondage. One should not attribute saving power to anything but God—the supreme good.

There can be but the one supreme Mind, "over all, and through all, and in all." But since we manifest or express Divine Mind in numerous ways and in varying degrees, it is possible for us to have other gods. Especially is this true of those who have only a theoretical understanding of Being. Even some metaphysicians have gods other than the one God: the family god, the money god, the god of pride and ambition, and other deities of lower degree. These often occupy so much space in the mind that God gets but little attention there. Knowledge may be acquired through the five senses, through intellectual pursuits, conversations, taste, and feelings. What is thus gained may or may not be absolutely true, but knowledge so gained brings one into consciousness of the external realm of effects; this consciousness more or less shuts out the perfect expression of Divine Mind, the one God, through us. The one supreme good should always have first place.

Do not imagine God as having a material form or location in substance. God is Spirit—"without body, parts, or passions"—transcendng all forms and forces of human consciousness, both visible and invisible.

One might think it utterly impossible that a metaphysician should have a "graven image" of the God who is Spirit, yet it is possible. When we imagine God to be in any way limited in capacity, we are trying to make Him material; that is, a "graven image." To think of God as present in some places and not in others is to attribute to Him locality, which implies form and shape, a "graven image." When we fail to apprehend the meaning of the principle involved in the omnipotence, omniscience, and omnipresence of Deity, we make a mental "graven image."

Do not worship or give power to erroneous ideas about God. God is one, and should never be imagined as duality. By thinking that God is of a dual nature, that He is not absolute good only, man accepts a belief that Spirit is the author of both good and evil. When he becomes obsessed by such a belief, the individual is completely at sea so far as a true understanding of the universe and his relation to it is concerned. He therefore believes in all sorts of things that are not true, and manifests all kinds of undesirable conditions, which he calls "evil." They are not evil; they are simply expressions of lack of intelligence or wisdom in handling the law of cause-and-effect. The one Mind is not allowed full expression in the man who does not recognize and acknowledge its omnipresence and omnipotence.

"The Preacher," who was "king over Israel in Jerusalem," proved by his sermon of pessimism and disillusionment that he had lost contact with the one Mind, and that he therefore could no longer lay claim to the wisdom that comes from spiritual understanding. He worshiped other gods, looked for greatness in external ways, and indulged to the full his flair for materialism. Unless man acknowledges the one God as the mainspring of all life consciousness, he may have many "servants" born in his "house" (may open up many new avenues of expression in his life), but the one servant, spiritual understanding, will not be born

there, to lead him into a truer grasp of life's meaning.

The man who allows himself to believe in dualism enters the realm of appearances and thinks that relative conditions of life, in which the law of action-and-reaction holds sway, are real. Instead of understanding the law of cause-and-effect, and knowing that his inharmonious experiences are the natural results of error thoughts and acts, or instead of knowing that his pleasant experiences result from the harmonious working of the same law and arise from his true understanding and practice, he thinks that evils are sent upon him by a personal God as punishment for his sins, and that his blessings are rewards given him by the same God because of his having been good. This is the realm of the "jealous God," the place where both good and evil are experienced and are believed to be realities warring one against the other. The modernist, of whom "the Preacher" was an outstanding example, says that there is neither rime nor reason in life, but that "time and chance happeneth to" all alike.

People ask how heredity can be true in mind. Mind is the only place where it is true. Memory is necessary to heredity, and only mind remembers. Matter does not transmit conditions from body to body; conditions arise from mind, and from mind only. Bodies are the ground in which mind sows its seed, and that seed is the thought, or word. "The seed is the word." What the fathers think, whether it be good or evil, the children bring forth, generation after generation. This is an inherent law of being, and it is perpetuated beyond the fourth generation in those who fail to change their minds. But, through obedience to the supreme law, the mind is transformed and mercy is shown in the redeemed body.

Do not take away from the one Mind its true character, or add to it that which does not belong to it. If you hold wrong ideas of God you will suffer the consequences in your body and affairs. God does not

punish you, but your own erroneous thoughts do.

The Sabbath day in mind action is the consciousness of completeness that should follow every declaration of Truth. The six days of labor symbolize six degrees of realization, which are revealed to the mental worker. When these steps have been taken, one should declare the work finished and then rest in the assurance that the law has been fulfilled and one's work completed.

The devout keep the Sabbath day by dwelling in thought upon the rest that is now established in Divine Mind for all who believe in weariness. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

QUESTIONS

1. Should saving power ever be attributed to any one or to anything but God, the supreme good?
2. How do people, sometimes even metaphysicians, have other gods than the one God?
3. How do people make "graven images" of God?
4. How can God be a "jealous God"?
5. Explain heredity.
6. Explain "the Sabbath day in mind action."

LESSON 7, AUGUST 14, 1932.

Unity Subject—*Fulfilling the Law.*

International Subject—*The Ten Commandments.* II. —Exod. 20:12-21.

12. Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.
13. Thou shalt not kill.
14. Thou shalt not commit adultery.
15. Thou shalt not steal.
16. Thou shalt not bear false witness against thy neighbor.
17. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

18. And all the people perceived the thunderings, and the lightnings, and the voice of the trumpet, and the mountain smoking: and when the people saw it, they trembled, and stood afar off.

19. And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die.

20. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before you, that ye sin not.

21. And the people stood afar off, and Moses drew near unto the thick darkness where God was.

GOLDEN TEXT—*Thou shalt love thy neighbor as thyself.*—Lev. 19:18.

SILENT PRAYER—*The divine law is fulfilled in my understanding and carried out in all that I do.*

Duties toward men and duties toward God go hand in hand. If men but knew it, they could eliminate nine tenths of their efforts to fulfill the law of righteousness, by establishing first a right relation between themselves and God.

Honor God, and, as the day follows the night, you will honor your parents. Think of the loving Father always with you, and your mother will never complain of your ingratitude or lack of loving obedience.

Jesus said, "We have one Father, *even* God." Spiritual man always recognizes God as his Father. This recognition gives man length of days in the land and eternal life everywhere.

"Thou shalt not kill." If we apply the same rule to this commandment that Jesus applied to the seventh, we shall be guilty of murder if we in our heart condemn to death any man or woman. It is quite common to hear the reader of the daily crime calendar say of some murderer, "That man ought to be hanged." Thus the murderous thought goes forth on the wings of the all-pervading thought stuff in which we live, and may find lodgment in some one's susceptible mind and cause him to commit crime. Be careful what you think. That which is thought in the "inner cham-

ber" (secret consciousness) shall be proclaimed upon the "house-tops" (outer expression).

God is the life of all that lives. Whoever destroys the temple of that life, with the thought that he is destroying life, is trying to kill God. "All they that take the sword shall perish with the sword." A destructive thought produces destruction in the one who generates it. "Thou shalt not kill" covers every phase of manifest life. If you want long life, protect the life about you in all its forms. Have nothing to do with destructive thoughts. This policy, carried to the ultimate, will make you an abstainer from all animal food. The thought is what counts. The destructive thought that goes with the slaying of animals and the fear of death that vibrates through their flesh make the eating of killed things dangerous. Thus man is bound to protect life in order to protect himself.

The world's law of self-defense, which allows the man whose life is in danger to kill the one threatening him in order to save it, and to go scot-free of blame, is founded on the old falsehood propounded first by Satan with reference to his victim, Job: "All that a man hath will he give for his life." Spiritual man's life is not so rooted in selfish instincts, and there is no man who acknowledges the infinite Spirit at the heart of the universe but will yield up his life to the higher demands of love, if need be. Men in all civilized ages have given life for ideals, and self-preservation, in a purely physical sense, is beneath the glory of the Christian ideal.

Everybody knows the effect of adultery in its material sense, and never has a race been found so degraded as to ignore this law. This law is implanted in the innermost recesses of the human mind, and woe to him that transgresses it. It was not necessary to write Scripture to call men's attention to the material law; the spiritual law is the one that needs attention. The adulteration of Truth makes possible the sense adulteration. The mixing of the absolute and the rela-

tive, without proper discrimination and classification, is adultery. Judas was an adulterer in that he did not see the spiritual character of the Christ, but confused it with temporal authority and commercialism.

Thus adultery is a very widespread sin, and in sense understanding of the law of being man is not able to distinguish between the absolute plane of consciousness and the relative plane. Jesus illustrated this by asking those without sin to cast the first stone at the guilty woman—and not one responded. As He forgave that woman, the Lord forgives us our ignorant shortcomings, but the command, "Sin no more," is still ringing in our ears. Every sin brings its penalty.

Jesus said that whoever looked upon a woman to lust after her had already committed adultery. This is metaphysical enough to satisfy the most abstract interpreter. It reveals the grasp that the Master's mind had upon metaphysical processes. In every issue the thought is of first importance. If one never thought evil, one surely would never do evil.

The one who plans crimes, even though he may never carry them out, is nevertheless guilty of the crimes. The overt act may be committed by another who has no inkling of the source whence he received the impulse toward wrongdoing.

Theodore Parker once said that if the good deacons of his church who confessed their sins in prayer meeting spoke truly they ought to be sent to prison. The fact is that there is slight difference between the men in prison and those free on the streets. The human thought back of commercialism leads right up to stealing. Stealing is taking what does not belong to one. Under divine law, the only real law, man has the right to use everything, but to possess nothing. Stealing consists in trying to get something without giving an equivalent. If the getting of money becomes a dominant purpose in your life, you will eventually steal to satisfy that ambition. Begin with the thought, "I am going to do the will of God," and your own will

come to you in God's perfect way—in divine order.

We bear false witness against our neighbor when we pass judgment upon him from the material viewpoint instead of from the spiritual. The personality is but a small part of the real man, and we cannot base upon it any entirely true estimate of character. One's "neighbor" is not necessarily the person who lives next door; one's nearest neighbor is one's own personality, and one should be careful not to bear false witness against it. "Judge not according to appearance." Find the true estimate of yourself, and hold to it as the real.

To covet a thing is to desire it regardless of whether one is entitled to it or not. He who understands the law of absolute justice knows that disaster is sure to follow his acquisition of anything that he has not earned. The one safe affirmation is: "My own shall come to me."

QUESTIONS

For questions on this lesson, take up each commandment separately and explain it metaphysically.

LESSON 8, AUGUST 21, 1932.

Unity Subject—*The Divine Presence.*

International Subject—*The Tent of Meeting.*—Exod. 33:7-16.

7. Now Moses used to take the tent and to pitch it without the camp, afar off from the camp; and he called it, The tent of meeting. And it came to pass, that every one that sought Jehovah went out unto the tent of meeting, which was without the camp.

8. And it came to pass, when Moses went out unto the Tent, that all the people rose up, and stood, every man at his tent door, and looked after Moses, until he was gone into the Tent.

9. And it came to pass, when Moses entered into the Tent, the pillar of cloud descended, and stood at the door of the Tent: and *Jehovah* spake with Moses.

10. And all the people saw the pillar of cloud stand at the door of the Tent: and all the people rose up and wor-

shipped, every man at his tent door.

11. And Jehovah spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his minister Joshua, the son of Nun, a young man, departed not out of the Tent.

12. And Moses said unto Jehovah, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found favor in my sight.

13. Now therefore, I pray thee, if I have found favor in thy sight, show me now thy ways, that I may know thee, to the end that I may find favor in thy sight: and consider that this nation is thy people.

14. And he said, My presence shall go *with thee,* and I will give thee rest.

15. And he said unto him, If thy presence go not *with me,* carry us not up hence.

16. For wherein now shall it be known that I have found favor in thy sight, I and thy people? is it not in that thou goest with us, so that we are separated, I and thy people, from all the people that are upon the face of the earth?

GOLDEN TEXT—*Jehovah spake unto Moses face to face, as a man speaketh unto his friend.*—Exod. 33:11.

SILENT PRAYER—*I am conscious of the presence of God within me.*

"The tent of meeting" mentioned in the 7th verse of the lesson was the place where Moses, while in the wilderness, went to commune with God, before the tabernacle was built and before a regular priesthood was established. In consciousness "the tent of meeting" is a realization of the divine presence, or we might call it the closet of prayer, where we meet and talk to God and God talks to us.

Moses represents the law, or Truth ideals, under divine instruction and guidance, at work in the consciousness toward a fuller expression in the outer. The significance of pitching the "tent of meeting" "without the camp, afar off from the camp" is as follows: although the Israelites signify our highest religious thoughts, at the time represented in today's les-

son they were without discipline, and were unfitted for freedom by reason of hundreds of years of Egyptian slavery. A great gulf yawned between the exalted idealism of their forefather, Abraham, and the sensual materialism that they had become involved in during their long contact with Egyptian civilization. In the absence of a devoted leader, the Israelites had become a prey to superstition and idolatry, as is illustrated in their making and worshiping the golden calf during Moses' absence. Such religious thoughts have not yet been raised to and established in spiritual consciousness. For the most part they are of the intellect or of the undisciplined emotions, and they are prone to turn to outer form and ceremony instead of to the inner reality—invisible Spirit. We cannot become consciously one with God and commune with Him by taking a merely intellectual interest in Him or thinking of Him in a purely subjective way from the personal viewpoint. So long as our religious ideals are purely intellectual, our "tent of meeting" with Spirit is of necessity outside the camp. It is far from the heart center, where sooner or later our religious thoughts must learn, through true understanding, to find their impetus. (The Temple was built in Jerusalem later, and the people of Israel went there once a year to worship.)

However, in a measure the religious thoughts of the intellect sense the divine presence when they depend on the law to guide them. When Moses was the leader of his people the Israelites looked to him for everything, and when he went to commune with God they all watched him until he entered the tent. Then when they saw the pillar of cloud descend and stand at the door of the tent they all rose up and worshiped, every man at his tent door. Thus are man's religious thoughts lifted up, and each one according to its measure of light sees and acknowledges the higher Power. Under the bondage of limited understanding, man's thought of God is in abeyance until the cloud descends, when he cries out for deliverance, and worships. The

implications of this thought caused Shakespeare to say, "Sweet are the uses of adversity."

"And Jehovah spake unto Moses face to face, as a man speaketh unto his friend." "Ye are my friends," said Jesus, "if ye do the things which I command you." Our highest ideal of Truth (Moses) has access at any time to Spirit. This ideal is the very law of God working out in our life for our eternal good. But this law touches the seemingly material part of us too: Moses "turned again into the camp . . . but his minister Joshua . . . departed not out of the Tent." The name Joshua has the same meaning as Jesus —"savior." It signifies the I AM, which abides in us and makes possible our conscious meeting with Spirit. (Joshua evidently had charge of the tent of meeting.)

Joshua, the son of Nun, was "a young man." The I AM in us is ageless, timeless, eternal, and its ministry to our ideal of Truth is ceaseless and untiring.

In the latter part of our lesson, Moses is interceding for the people of Israel and for a continuation of the presence of the Lord with them to lead them into the Promised Land and to establish them there. That in us which Moses represents knows well the utter futility of any attempt to gain the high consciousness and the demonstration that are symbolized by the Israelites' entering into and taking possession of the land of Canaan, apart from daily conscious spiritual guidance and instruction. And so the desired assurance is obtained. "And he said, My presence shall go *with thee,* and I will give thee rest." The assurance of the presence of God always with us is the greatest realization that we can attain, for with the abiding consciousness of the Holy Spirit in our life as our teacher, our guide, and our power to overcome, we realize that peace which the world can neither give nor take away.

Such an abiding consciousness of the Holy Spirit was expressed by Jesus Christ, and He chose as the text to outline its work: "because Jehovah hath anointed me to preach good tidings unto the meek; he

hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening *of the prison* to them that are bound." Some of the captives to be set free are the spiritual qualities, love, joy, peace, kindness, goodness, faithfulness, meekness, self-control. These fruits of the Christ Spirit, when given free play in the mind and thought and actions of man, will transform his life as well as his environment.

The last verse of our lesson teaches us that, as the activity of our higher spiritual thoughts causes a separation to take place within us, even so we in a measure find ourselves separate, or different, from people in whom worldliness still predominates, as we become more and more spiritual. This does not mean that we should entirely cease to mingle with other people; but we find a great truth in the words of the Scriptures, "Ye are an elect race, a royal priesthood, a holy nation, a people for *God's* own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light."

QUESTIONS

1. What, in consciousness, is "the tent of meeting"?
2. What is the significance of pitching this tent of meeting outside of the camp, afar off?
3. Can the religious thoughts of the intellect sense the divine presence? Explain.
4. What is the significance of this text: "But his minister Joshua . . . departed not out of the Tent"?
5. What is the central thought of the latter part of our lesson? What is the greatest realization that we can attain?
6. Explain the teaching of the last verse of the lesson.

LESSON 9, AUGUST 28, 1932.

Unity Subject—*Beginning the Eternal Body.*

International Subject—*Gifts for Building the Tabernacle.*—Exod. 35:21-29.

21. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* brought Jehovah's offering, for the work of the tent of meeting, and for all the service thereof, and for the holy garments.

22. And they came, both men and women, as many as were willing-hearted, *and* brought brooches, and ear-rings, and signet-rings, and armlets, all jewels of gold; even every man that offered an offering of gold unto Jehovah.

23. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and rams' skins dyed red, and sealskins, brought them.

24. Every one that did offer an offering of silver and brass brought Jehovah's offering; and every man, with whom was found acacia wood for any work of the service, brought it.

25. And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, the blue, and the purple, the scarlet, and the fine linen.

26. And all the women whose heart stirred them up in wisdom spun the goats' *hair*.

27. And the rulers brought the onyx stones, and the stones to be set, for the ephod, and for the breastplate;

28. And the spice, and the oil; for the light, and for the anointing oil, and for the sweet incense.

29. The children of Israel brought a freewill-offering unto Jehovah; every man and woman, whose heart made them willing to bring for all the work, which Jehovah had commanded to be made by Moses.

GOLDEN TEXT—

Honor Jehovah with thy substance,
And with the first-fruits of all thine increase.
—Prov. 3:9.

SILENT PRAYER—*The substance of my life and my body is spiritual and eternal; I gladly let go material belief, that I may lay hold of Truth.*

Immediately preceding the events recorded in our lesson for today, Moses had called the people of Israel together to tell them about the tabernacle that God had commanded them to build, and to ask them to bring gifts that could be utilized in building it. They were to bring gifts of gold, silver, brass, gifts of blue, pur-

ple, and scarlet, gifts of rams' skins dyed red, of seal-skins, acacia wood, and of all kinds of precious stones. Those who were qualified for the work were to give their services in the building of the tabernacle.

This tabernacle in the wilderness represents the temporal body of man, just as the Temple that was built later in Jerusalem represents the regenerated, permanent body. In the wilderness of sense consciousness, man worships God in a tent, or a temporary, transitory state of thought, which makes a perishable body. Yet in this apparently flimsy structure are all the furnishings of the great Temple that follows. The outer structure was cloth and skins, but the altar, the laver, the candlestick, the Ark of the Covenant, and all the inner utensils were of gold and silver and precious woods. This means that the central functions of the body are enduring, and that it is the seemingly fleshly covering that is perishable. When the Lord commanded the building of this temporary structure there was a promise of a permanent one. So the body of every man is the promise of an imperishable one, even the body of Christ.

The setting up of the tabernacle means the establishing of a new state of consciousness. Man builds his own consciousness, his character, and his body; God furnishes the perfect design. The tabernacle was built after the pattern that was shown to Moses in the mount.

The first step toward the building was the giving of gifts. A great variety was called for, and those who were too poor to give jewels, gold, silver, or bronze could give spices, oil, skins, or linen, or could give their personal services. It is well to remember that personal service, which every one can give, is the true work of God and the purpose for which each one comes into the world. No one is too poor to give of himself, his thought, his enthusiasm, his interest, his time, his handiwork. The idea of giving a day's pay to aid the unemployed springs from this same principle. Any one can give one day's effort to those who call upon his

sympathy and encouragement.

Those who gave offerings gave them willingly. We are here shown that we must give up the material ideas of value before we can build the spiritual. But material ideas have back of them the substance that is converted into the spiritual. Nothing is ever lost in the divine economy.

The jewels of gold and of silver represent rich, enduring thoughts of wisdom and of substance. Blue stands for Truth, purple for power, and scarlet for life activity. The fine linen symbolizes purity of thought and purpose. In Revelation, the 8th verse of the 19th chapter, we are told that the fine linen in which the Lamb's wife shall be arrayed is the righteous acts of the saints.

"And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, the blue, and the purple, the scarlet, and the fine linen." The significance here is that these ideals of purity, trueness, power, and energy have been worked out in the soul—women referring to the soul, the feminine, or love, quality in man.

"Goats' *hair*" represents a somewhat material belief in and expression of life. The skins were converted into outer coverings for the tabernacle and so refer to the seemingly physical phases of the organism. Care of the physical body is necessary until, by means of higher spiritual thinking and knowing, man builds for himself a spiritual body. The precious stones typify the enduring quality and the pricelessness of life, and also typify man's consciousness and expression of life when they are consciously founded in Spirit—the one source of all life. The spice and the oil, for the light, for anointing, and for sweet incense, represent the illumining, uplifting, blessed presence of the Holy Spirit.

Before leaving this lesson, let us consider again the blessedness of cheerful, whole-hearted giving. True giving and true service must come from the heart, in gladness and in faith; otherwise it is only an outer

form and will bring forth no lasting or satisfying fruit to the eternal good of those who perform them. When we give up the seemingly personal and material, that the Christ may have His way in us and that we may be transformed into His likeness, we should do it in joy and gladness, because we really desire to do it. "God loveth a cheerful giver." The cheerful giver opens his whole life to God, and the rich harvest of heaven is multiplied for him.

Just as

"It needs the overflowing heart
To give the lips full speech,"

so must the true gift or the living service spring from the heartfelt enthusiasm of the giver or the one who serves. And, when such a gift comes, there can be no stint and no lack. In the 6th and 7th verses of the chapter following this lesson, we learn that the people "were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much."

QUESTIONS

1. What does the "tabernacle in the wilderness" represent?
2. What does "the setting up of the tabernacle" mean?
3. What does man have to give up in order to build the spiritual body?
4. What is signified by the different kinds of gifts that the people gave for building the tabernacle?
5. How must true giving and true service be performed?
6. What sort of giving insures an overflowing measure?

Faith is the subtle chain
Which binds us to the infinite; the voice
Of a deep life within, that will remain
Until we crowd it thence.

—SMITH

A Child's Prayer

By RUBY BERKLEY GOODWIN

AT THE close of a day of play comes a tiny space, wherein children are taught to entreat the Higher Power for security and guidance.

"Now I lay me down to sleep
I pray the Lord my soul to keep.
If I should die before I wake
I pray the Lord my soul to take.
This I ask for Jesus' sake. Amen."

Millions of us have said this prayer while kneeling at Mother's knee. It is a sweet prayer, one of entreaty and humility. Yet I did not want to teach it in its entirety to my children.

The third and fourth lines were the cause of this. I wanted my children to grow up with the thought of unfailing health and life. I wanted them to know their God as a healer and a giver of abundant life.

They have never been taught to fear the dark. They understand that after prayer their room will be darkened so they will go to sleep. They have been taught that their bodies rest better without the glare of a light.

We have not frightened them into being good by holding before them such mythical demons as "bogyman," goblin, or ghost. Therefore the darkness is not filled with terror for them. It is true that they hear of these things from other children, but the minute they mention such things at home we firmly deny the existence of any such creatures.

This is the prayer that I teach my litte ones:

Now I lay me down to sleep
I pray the Lord my soul to keep.
Bless and keep me till I wake,
Make me perfect for Jesus' sake. Amen.

The Spirit of Success

A MOMENTOUS faculty is called into play when success is understood in its entirety.

Success is a word covering a wide field. To be truly successful is not only to understand the law of prosperity governing riches, but it is to understand the law that governs health, strength, peace of mind, and all other harmonious conditions, for to have these is to have success. Thus we see that a certain spirit is required in success, for the spirit of success relates to the mind and its attitude toward life.

The faculty referred to is that determining quality of the mind which will accept no secondary matter when it is looking for the best. This is the quality of faith backed by enthusiasm and courage and a full determination to succeed—notwithstanding obstacles and stumblingblocks that may lie in one's path.

The one who is determined on success and never gives up is bound to succeed in the end. He who is bent on success is always persevering, patient, and invulnerable to attacks from the crowd of would-be detrimental thoughts and ideas. If these essay to thwart him, they are balked at every turn, for he who is bent on victory is sure to be victorious.

No one who has ventured to attain to any object or idea, and kept at that venture faithfully and persistently, has been known to fail, for he who sticks to his work, through fair days and foul, lives to see the completion of that work, provided he has a courageous heart. Such a one knows when to close his door and when to open it. If fear, or weakness, or depression seek to enter there, he closes tight the door. But, when faith would enter in, bright hope and encouragement with new ideals, then does he fling it wide.

The spirit of success is the determined continuation

and the steady working at one ideal without fluctuating, without deviating, but with continued and repeated effort in the direction that will bring a person to the full completion of his masterpiece; for, whether it be a painting, a poem, a sculptured work of art, or a quality of the mind to be brought forth in full beauty, it must be kept ever to the front and worked on unceasingly until it is perfected.

Every great inventor has kept at his ideal, whether it be for days or for years, until he has seen that ideal take form. Every true artist has worked steadily and patiently, knowing that failure cannot be if he but persist in repeated effort until the work shows forth as an echo of his soul. Thus we find that the spirit of success is determination—no sliding back, no hesitancy, no doubt, no fear that is allowed to remain, but persistent effort.

Is it easy? Not always. But, as one continues in the practice of bringing forth his ideal or his soul's babe, he will find it less and less difficult, for as he works in love his faith grows, and with the growth of faith his work becomes easier and the goal shines forth more clearly to his sight.

TO BE prosperous, one must possess the same invincible spirit, a spirit that brooks no failure, a spirit that expects a supply that will equal its demand. This is the spirit that looks for the good, and, seeking, finds its own.

Every man of the world who has risen to prosperity has not stopped or grown discouraged at what would seem failure in many instances of his life, but has kept on faithfully, pushing ever onward and upward toward the aim of his intention. And just so must it be with those who desire to know health, peace, harmony, and life in their full reality. These valiant ones do not hesitate at small failures, but leave them far behind, for they are ever pushing onward toward the goal of their perfection.

The spirit of success is a spirit of indomitable will and energy. It is the spirit of force turned to the good, and this force is concealed within the soul of every one, and is to be used to his betterment and to his advancement in the understanding of life.

The spirit of success is to know life as it really is, not as it seems to be. Life as it seems is what we see about us, poverty, sickness, sorrow, and unhappiness.

If we have the spirit of success, not only in the material things of life, but in life itself, which is spiritual in essence, we shall be enabled to turn poverty into riches, to change sickness into health, to have, in place of sorrow, joy; sin will be eradicated, righteousness and pure life will take its place; the tears of the sorrowing will be wiped away, and ignorance will no longer be known in the land.

WITH the invincible spirit to make life a success here and now, not waiting for a misty future upon some other sphere to bring this about, we are surely bound to succeed. The point is never to give up trying to be that which we should be, to know always that we can rise above the dreams about us, to know that we alone are responsible for the expression of our life and that no one can unmake what we choose to create, that success lies with ourselves.

A determined spirit is bound to succeed, therefore the spirit of success requires determination, perseverance, and a never looking backward. With these three qualities, and a pushing ever forward toward the mark, success is inevitable!—*Mary Brewerton De Witt.*

Men say they do not pray because to them God is not real, but a truer statement generally would be that God is not real because they do not pray. Granted a belief that God is, the practice of prayer is necessary to make God not merely an idea held in the mind but a presence recognized in the life.

—HARRY EMERSON FOSDICK

SILENT UNITY

Be still, and know that I am God

The Spirit of intelligence is quickened in me, and I see the light

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group consists of consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

The theme of the Healing and Prosperity Thoughts for this month is that Holy Spirit is the moving factor in all creative processes.

We may take it for granted from the many Scripture references that all of us who accept God as an associate in our life are consciously in intimate contact with the Holy Spirit. However, it will strengthen our faith and greatly add to the effectiveness of the Holy Spirit in its work with us if we understand its character and the law under which it coöperates with us in the development of mind, body, and affairs.

Theologians differ in their definitions of Holy Spirit. Some define it as a principle, but the majority call it He—that is, the third person of the Trinity. In the Scriptures it is named variously. In Genesis 1:2 it is spoken of as the Spirit of God moving upon the face of the waters. We read in Job 33:4:

"The Spirit of God hath made me,
And the breath of the Almighty giveth me life."

In Psalms 104:30 it is written, "Thou sendest forth thy Spirit." This Spirit is omnipresent, as revealed in the 139th Psalm:

"Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?"

Read all this Psalm for a comprehension of the universality of Holy Spirit's work in the creation of man and the evolution of the soul.

Holy Spirit in Divine Mind corresponds to our thought in our mind. God is Mind; God's idea of His creation is His Son, and that Idea executing

the plans of the original Mind corresponds to our thinking in its work of constructing the plans that we have idealized. We may idealize without restriction, but, when we come to the execution of our ideas, we have to respect certain laws, which we sometimes consider restrictions. So we can idealize the unlimited Divine Mind, but when that Mind is brought into our world, or our consciousness, it is limited to our concept and ability.

With a clear understanding of the relation that ideas bear to their manifestation, we can approach God with confidence; then we have access to the real, unlimited creative ideas and we coöperate with Holy Spirit, the executive power of Divine Mind, and get larger and greater results. We can thus lay hold of the Healing and Prosperity Thoughts for this month and confidently affirm that in mind we are quickened and that we are made whole; that we are prospered, and that we are successful in all our ways, because we are working with and through the whole Spirit of God, or the Holy Spirit.

HEALING THOUGHT

The Holy Spirit quickens my mind and my body, and I am made every whit whole

PROSPERITY THOUGHT

The Spirit of prosperity and success has entered into my mind and affairs, and my visible supply is abundantly increased

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I WILL COME AND HEAL

SOME months ago I wrote to you for prayers for our five-year-old daughter. The doctor said that she was developing a case of scarlet fever. With three other children in the house, I was faced with a problem that I could not bear alone. Your prayers and help came immediately, and my daughter was spared the disease. The doctor marveled at her recovery, and I told him the reason why she had been spared. I cannot express properly my appreciation of your help. I inclose a love offering. I saved the money in my prosperity bank.—*Mrs. E. M. R., Louisville, Ky.*

INCLOSED please find a love offering as a small expression of the deep gratitude in my heart for the wonderful help that you have given me in the treatment of my daughter.

I wrote to you on May 11, just as she was preparing to enter the hospital for a major operation for the removal of certain glands of the abdomen, which were diagnosed as being tubercularly infected. My whole soul denied the necessity of the operation, and

I wrote to you for help. I shall not tax your valuable time with details of events during this past five weeks, but I think it is due you that you know the wonderful results of your work in this demonstration.

She entered the hospital on Monday. She was prepared for the operation by Tuesday morning, but it did not take place, although everything was in readiness. The doctors decided to postpone it until Thursday, holding her under observation during intervals. When Thursday arrived conflict of medical opinions led to her return home with the decision to send her to New Jersey for treatment at a tuberculosis sanitarium. The Sunday following I took her north, returning on Monday night, having left her in care of a brother-in-law, a physician, and her sister, his wife, to perfect arrangements for the sanitarium.

On my return home, I received your reply to my letter. It was indeed solace, balm, and comfort to my heart; comfort to know that I was not working alone; comfort to know that you were holding my hands; that underneath and round about me were the "everlasting arms." Well, at once I began to follow your instructions and faithfully used your affirmations. Even from the moment when I had first written you, I had been strangely quieted. Now I became very still within, just like a spectator in a theater watching a play.

In P——, where the girl was now being cared for, three physicians were studying and rediagnosing the case. By the end of the first week, symptoms continued so baffling that it was decided to place her in a hospital in New Jersey for more observation and for laboratory tests. She was to remain four days. The four days stretched out to two weeks and still the physicians could not work out the solution of the puzzle. At last, after a consultation of five of them, including the surgeon who gave the first diagnosis and made the recommendation for the operation, it was decided that her condition, owing to specific and tangible improvement, did not warrant an operation just then.

Furthermore, there were no longer sufficient symptoms of tuberculosis to justify her entrance into a sanitarium for treatment. So, dear people, they discharged her from the hospital and returned her to her sister's home.

She is still there, under treatment and careful observation. Eager and anxious to be up and about, yet quietly and calmly awaiting her brother-in-law's O. K. of perfect restoration. She knows it will come; so do I. Oh, dear people, I know that you rejoice with me.—*Mrs. L. C. W., Washington, D. C.*

FILLED WITH PLENTY

GOOD news! You have stayed with us all through this difficult summer and fall—you have held the light before us and pointed the way—more or less stumblingly we have followed your guidance—and now we are on the right road at last!

Mr. F—— started today as manager for a very good concern, with splendid prospects ahead. God is good to us, and our only sadness is that so many others are still worrying and wondering. If we could only reach them all—teach them to count the blessings that they already have.—*R. C. F., Manchester, N. H.*

I BOUGHT a housekeeping rooming house—no roomers—my monthly notes four months in arrears—threats of sale—still I had faith. I wrote to you for prayers—in three days six rooms for rent were filled. A finance man came to my rescue without being asked, and adjusted my notes. I have the best place of employment I've ever had. I want to thank God and also Unity for opening the way to sunshine, and I am sending you a love offering to show my appreciation.—*S. H. K., Washington, D. C.*

SHORTLY after requesting your prayers a few weeks ago I sold a piece of property that I had been trying to dispose of for some time. I sold for more than

I had expected to receive. I am truly grateful and am inclosing a love offering.—*M. H., Coronado, Calif.*

OUT OF a clear sky came a check to help pay my debts and to ease my mind. I owe it all to your prayers. I am inclosing an offering, and God bless your wonderful work!—*R. O., W. Caldwell, N. J.*

I WANT to thank you for cooperating with me in prayer. My husband has obtained a wonderful position. Praise God!—*C. B., Chicago, Ill.*

HE SHALL HAVE ABUNDANCE

FOR some time I have wanted to tell you of our beautiful experience while I was using the bank drill. I had been using the statement that you sent me for my son. I would repeat it twice daily. For a time he had only periodical employment, but during that time and with each repetition of the statement my faith grew stronger. Rather than be idle he "played around," as he expressed it, on a friend's yacht, helping the owner to repaint, also to overhaul the engine. They occasionally made a few dollars taking a yachting party over to Catalina Island. Then the owner chartered the boat to a fishing party, and again my son was idle. But he was so well—the swimming and life aboard the boat had been so good for him—that I was thankful, and regardless of seeming appearances I kept repeating the statement. And then came the wonderful opportunity to take a long cruise as a working guest aboard a schooner with a wealthy man and his party. They left just five weeks ago. They will be in the South Seas, Honolulu, and many other interesting and out-of-the-way places.

How happy and thankful I am! I feel and know that he has found his work, for he loves boats and the water. It has all been so much more splendid than we could have planned. Each day since he sailed my heart sings for joy, and I wanted to share my joy with

you all who have helped us so much with your prayers. —*A. S., Pasadena, Calif.*

SINCE receiving my bank, many wonderful things have come my way—my temporary position was made permanent, with a small raise. I was also given two weeks' vacation and had an unexpected invitation come just at that time. I praise God and also Unity for my many blessings.—*Mrs. N. W. H., New York City.*

SUFFER THE LITTLE CHILDREN

I USE stories from *Wee Wisdom* every Sunday in the opening exercises in Sunday school. Every one asks me where I get such good stories for that particular purpose. This little magazine is invaluable to me in school work, and for my own children at home.—*Mrs. H. W. V., Hallowell, Maine.*

FOR two years I have sent *Wee Wisdom* to my nephew, who is nine years old today. At the end of each year we take all the magazines and bind them into a red cloth cover, pasting onto it a cover picture taken from one of the issues. He loves those books as a girl would a doll, carries them everywhere he goes. He knows the stories from cover to cover, and the appreciation that he has shown has more than repaid me for getting them for him.—*V. A., St. Paul, Minn.*

SEARCH THE SCRIPTURES

I THANK you very much for your encouraging letter and the very helpful notes. I love this study, but I often wish that I had some one at hand with whom I could "talk over" these ideas. Needless to say, I have told some of my friends about them. Most of them think they are far too ideal to be practical. I feel that they are true and I am endeavoring to put them into practice. Indeed I have proved their truth

in my own health, and in other ways also. My neighbor says, "There must be something in it, for you are never sick like the rest of us." She is right. I have not had a day's illness for over three years and before that I was always suffering from colds and sore throats. I know that it is God within me who keeps me in perfect health, and I give Him all the praise and glory. I thank you very, very much for all your help.—*A. M., Lanarkshire, England.*

MY HELP COMETH FROM JEHOVAH

I ALWAYS feel much more cheerful after I write to you. I do not know how we would have managed without your kindness since my sister first sent B—— a gift of *Wee Wisdom* nearly ten years ago. I do not know whether he will ever let me drop his subscription to it, although he has taken *Youth* for six years. But I do love to pass on copies of the dear little *Wee Wisdom,* and to see little faces light up at such a gift. I often take a copy to church to give to some restless little tot, and the mother is always so grateful!—*Mrs. C. R. H., Pacific Grove, Calif.*

I HAVE been taking *Unity* since 1919, and it is of more value to me every month. We have the pure Truth teachings in Unity literature.—*R. P., Aberdaren, N. Wales, Great Britain.*

INCLOSED you will find two dollars for the renewal of the priceless *Unity* magazine. I am very happy to tell you of the countless benefits and the loving help that I receive from your beautiful teaching. I derive priceless benefits from reading *Unity, Unity Daily Word,* and *Weekly Unity.*

The hand of God is with you!—*M. B., Vaud, Switzerland.*

MY *Metaphysical Bible Dictionary* came today in thoroughly good condition, and I am more than proud of it. The volume is most excellently gotten

up and seems perfect in every way possible.—*R. P., Pwllheli, N. Wales, Great Britain.*

I AM THE LIGHT

I SHOULD like to express my appreciation (apart from the benefit received through your prayers during the bank drill) of the wonderful help that I have received through *Unity*. Truly with the knowledge of Truth we can say with Paul, "Now I rejoice in my sufferings," for every test is another opportunity for the manifestation of heaven on earth.

The article entitled, "The Passing of Myrtle Fillmore," in January *Unity* has been instrumental in pointing out a great deal to me. I always felt that it would be a great loss to any Truth movement if the leader of those thus closely associated would pass on, but that beautifully worded article has made me see things in a different light.

In regard to the bank drill, I must thank you for your prayers. From the very first, my affairs seemed to right themselves. Altogether, I feel that I owe you a great deal for the help that you have given me. Let me thank you once again for your kindness, and I can assure you that I will always do my best to contact those who are receptive to your teachings and to aid them with my thought and the Unity literature.—*W. C. K., Edinburgh, Scotland.*

UNTO US A CHILD

WORDS cannot express my appreciation to Silent Unity for the great demonstration made at the birth of my baby girl, on February 4. I am very thankful for the Maternity lessons that I have received from time to time, and from which I derived great benefit. Praise be to Jehovah, a never failing help in all our needs, and praise to Silent Unity, whose prayers are wonderful when we are in dire need!—*L. H., Cairo, Ill.*

I AM writing to tell you that our baby girl arrived on January 26. I was ill only a short time and the doctor was amazed that I suffered so little. I am doing all my own work and caring for the baby, and I never felt so well in my life. I cannot express how happy and free I am and how much gratitude and love I feel toward God and you, dear friends.—*Mrs. L. V., Schroon Lake, N. Y.*

FATHER, I THANK THEE

INCLOSED find stamps, for which please send me an extra copy of February *Unity*. I think the song with music in this number the finest that you have ever published since I have been a subscriber, and that is quite a few years.—*D. K. S., Buffalo, N. Y.*

THROUGH the help of your prayers I am back at work after an absence of nearly two years through illness. I am very grateful to Unity workers for the wonderful instruction and help that they have so lovingly given me.—*A. M., Duluth, Minn.*

UNITY has been a source of much joy and happiness to me, and to the friends to whom I have sent copies of your publications. I can never thank you enough.—*B. F., Atlanta, Ga.*

FOR thirty-two years I had been sick, but after finding Truth, reading your literature, and using the prosperity bank drill, I am not only happy, but entirely well. Your prayers have been of the greatest help to me, and I am thankful to God and to Unity for my blessings.—*Mrs. C. M. K., Flat River, Mo.*

I WANT to thank you many times for the love, the patience, and the faith that you have given to me. For the blessings that I have been able to receive, I give thanks to God. Please accept the love offering that I am inclosing, and may God pour His richest blessings upon you always.—*Mrs. M. S. B., Houston, Tex.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

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What is the law of karma?—*Extract from a letter answered by Silent Unity.*

The law of karma is the law of cause and effect. Believers in this law hold that a cause, once set in motion, must work out through its natural course, and that if a man sins he must work out his own salvation, through a series of reincarnations, though it may take untold ages to do so. This theory precludes the law of forgiveness taught by Jesus, who showed that it is possible to wipe out the memory of past sins through the renewing of the mind, and to be free from the further effects of them here and now. This redemptive process is not recognized by the law of karma, and under that law man is bound to the endless chain of birth and death; but when he awakes to the Christ consciousness he dissolves these errors and knows that he is free to take up the work of regeneration of the whole man—spirit, soul, and body.

I see that you do not do charity work in your Silent Unity healing, but expect everybody that you treat to give something in return. I have not found in the Bible where Jesus or His disciples asked anything for their services. Why should you?—*Extract from a letter answered by Silent Unity.*

We are striving with all our might to relieve spiritual work of the commercial bondage that is burdening it in many directions; therefore, we do a freewill-offering ministry. We put no price on it whatever, but let

the Spirit of justice in each one move him to give as he receives. We are accused frequently of cultivating the poverty idea in our patients, because we make no charges. We realize as fully as any one that there is a widespread error thought that may be termed "the-getting-of-something-for-nothing" disease. We are trying to erase this disease, instead of putting it into a commercial "straight-jacket," which those who are making regular charges for healing seem to be doing.

We have to consider as erroneous the widespread belief that Jesus and His disciples did not receive compensation for their services. We are told, in Luke 8:2, 3, that "certain women who had been healed . . . Mary . . . Joanna . . . and Susanna, and many others, . . . ministered unto them of their substance." Mary poured $300 worth of ointment on His feet at one time, and Jesus rebuked those who criticized her extravagance. He was asked to wedding feasts, and invited Himself to the board of the wealthy Zacchæus. Jesus did not even ask for His just compensation, but boldly took it whenever He had need. He went into the field with His disciples and they helped themselves to the grain; He ordered His disciples to go and take an ass and a colt when He wished to ride; He appropriated the upper room for His feast, and demanded that it be prepared. The early followers of Jesus demonstrated the community idea by having all things in common, as stated in the 1st chapter of Acts. They carried out to the letter the Scripture, "The earth is the Lord's, and the fulness thereof." In the face of this Scripture testimony of lavish compensation to Jesus and His disciples, it is contrary to the facts to claim that they did not receive pay for their services.

Jesus said, "The laborer is worthy of his hire." It is evident that He received compensation for His services, because He lived, and lived well, and the Gospels do not recite that He did any manual labor during His three years' ministry. He was feasted and sumptuously entertained by those whom He helped, on every side.

We are told of His seamless robe, and it is evident that He was supplied with rich raiment at the hands of those to whom He ministered. He said, "Freely ye received, freely give." Paul said that those to whom spiritual things were given should not feel offended if temporal things were asked in return.

There is, or should be, a certain unity and balance between the spiritual and material in every walk of life. Under the Mosaic Law one tenth of every man's income was devoted to the support of the temporal needs of those who were doing spiritual work. Thus we might say that those who are engrossed in the temporal devote nine tenths of their efforts to material needs, and one tenth to spiritual, while those who have given themselves up to spiritual work devote one tenth to the material and nine tenths to the spiritual; thus between the two a balance is established.

We have in our Silent Unity Society more than 30,000 members. Many of these no doubt think that we are doing a work in which our compensation in some way comes out of the air. To correct this idea we find it necessary now and then to make definite statements of our position on the compensation question.

Our Silent Unity work is not in the field of merchandising at all. We send no bills, keep no books, hold no one in our debt. We ask only that the just and equitable law of compensation be carried out in our ministry. But the Lord shows us clearly that most people must be educated in this law, and learn to be just in that they love to give as they receive. There is no compulsion whatever, and we lay no burden on any one. The widow's mite is just as welcome as the millionaire's dollars, and we give the spiritual word to one as freely as to the other. But no one can make us believe that he is so poor that he can give no return for our services. Part of our work is to heal people of this idea of poverty, which is a mental disease, a material limitation that can be denied and erased from the mind, as Jesus told

the blind man to wash the clay from his eyes. The first step in the process is to deny the idea of poverty, and then you should fulfill the law in the realm of expression by giving something right where you thought that you had nothing to give. Then affirm the unlimited supply and support of God as yours, right now, and keep on affirming it until you set free the frozen ethers of thought-stuff in your mental atmosphere. We have no charity patients or poverty-stricken members in this Society. We see all as prosperous, and the God of prosperity smiles on all those who crave, not riches, but the bounty of God from day to day. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again."

Do you believe that there is no life, substance, or intelligence in matter?—*Extract from a letter answered by Silent Unity.*

The statement, "There is no life, substance, or intelligence in matter," is fundamentally wrong, and should never be made by one who seeks to overcome the race belief in matter. This affirmation leads right away from the spiritual unity that Divine Mind seeks to establish. It is this affirmation of apartness, this seeing a live spirit and a dead body, that makes a "house divided against itself," and finally leads to bodily disintegration. "Judge not according to appearance, but judge righteous judgment." If your eyes tell you that your body is clay and the things that you see are material, deny it, and say to those things, and to all things: "I shall no longer regard you according to the senses. I now know that you take form in obedience to the dictates of Divine Mind. I am mind, and to me there is no absence of life, substance, or intelligence anywhere in the universe; hence you cannot be the lifeless things that my senses have reported. My higher reason pro-

nounces you divine energy, and I pronounce you living substance."

There is one principle of Truth that metaphysicians must in the ultimate accept, and that when accepted settles at once and forever all questions about matter. That principle is that the phase of mind that sees the inertness termed "matter" is itself just as great an illusion as that which it sees, and it must and will pass away as Spirit comes into consciousness. Thus not only should your denial be that the thing that you see is not what you think you see, but also you must deny that there is a sense in you that can remain so obtuse as to conceive of the thing called "matter."

Do not confound our position with that of the reasoner who claims that things as they appear to the senses are spiritual and real. Such seeing intrenches the man of sense in his limited concepts, and perpetuates belief in matter as a degree of manifestation or evolution of Divine Mind. Mark this: matter is a limitation of the true spiritual substance, a limitation that has been formulated by the sense man. Where matter leaves off, the divine substance carries on. Hence, if you see and feel matter only, and are not conscious of the energy back of it, you are still in the sense mind, regardless of how vehemently you may deny "life, substance, or intelligence in matter." The mind of Spirit always beholds its own substance—infinite energy—and knows all material form to be changeable and shadowy.

To become conscious of this divine substance, affirm your unity with it until you feel it as an exquisite vibration in every part of your body. This is the baptism of the Holy Spirit so often referred to by the apostles, and when you feel it you may know that you are tasting the "hidden manna"; that you have begun an organic regeneration that will be completed in immortality in the body—"the body of Christ"—and you may say, with Job, that in "my flesh shall I see God."

THE PURPOSE OF UNITY

THE UNITY School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and to teach men and women of every church, and also those who have no church affiliations, to use and prove eternal Truth as taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony; how it can bring man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

Unity centers and study classes are independent associations of Unity students formed to provide places of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by Unity School of Christianity, are taught.

Unity centers provide a place of religious research for all people regardless of creed, and give helpful instruction in Christian living through devotional services, systematic study, and individual instruction. Each center, through its ministry, demonstrates its own financial supply.

No one should open a Unity center or study class without consulting the Unity Field Department. Contact with this department is necessary in order to conform with the standard of preparation required of Unity teachers and leaders, as well as to comply with the code of ethics and the policies developed for Unity field work. Through its Field Department, Unity School offers an advisory service, based on the policy and practice of the ministry of Truth at Unity headquarters and successful centers, for the purpose of maintaining high standards of center conduct.

The Unity Viewpoint

To each new subscriber for Unity periodicals, Unity School sends a copy of *The Unity Viewpoint.* This booklet, by Ernest C. Wilson, makes it easy for new readers to understand the terms and methods referred to in Unity literature. If you are a new student of Truth or if you are subscribing for one of the Unity periodicals for a friend who is a new reader, be sure to mention the fact when sending your order, so that *The Unity Viewpoint* may be included. This booklet is a gift and is not for sale. (We do not send *The Unity Viewpoint* to *Wee Wisdom* subscribers.)

An Invitation

Unity Training School invites young people from all over the world to attend the special Young People's Forum during the month of August. In addition to the regular class work for every one, there will be special courses for young folks. Some of the courses offered are: "Youth of the New Age," by Frances W. Foulks; "Harmony of Physical and Metaphysical Science," by H. B. Jeffery; book reviews by Ernest C. Wilson; and metaphysical interpretation of the Bible by Charles Fillmore. There will also be special discussion groups for young people only. Write for further information to Dean of Unity Training School, 917 Tracy, Kansas City, Mo.

A Course for the Stay-at-Homes

Many persons desire to study practical Christianity, but find it impossible to leave home and work to take a resident course. For these Unity School has a home-study course that will bring them the desired instruc-

tion. The lessons are mailed to the home students as they progress with their work. This course teaches the application of Truth principles to everyday problems, and its faithful students find that there is no difficulty too great to be overcome by the application of Christ's teachings. Address your inquiry to the Correspondence School Department, 917 Tracy, Kansas City, Mo.

Makes Sunday School a Delight

Boys and girls are more eager to go to Sunday school when they take the *Unity Sunday School Leaflet.* The Bible lessons are made so easy that children really enjoy them. Each leaflet contains a story bringing out the main point of the lesson, memory verses to learn, a picture to color, and a page for the very young child. Adults as well as children find the *Unity Sunday School Leaflet* helpful in its interpretation of the lesson.

Bird Notes

Silent-70, our missionary department, which sends Unity literature free of charge to all kinds of institutions, rejoices in the following letter from the Birdsnest Orphanage in India:

"We, the children of Birdsnest Orphanage, have the great pleasure of reading your magazines, Wee Wisdom *and* Youth. *Many a time they are helpful to solve our daily problems. Sometimes we bring new thoughts to be the subject of our discussions in our family prayer meetings. We are interested in the puzzle page, and some of our kiddies sing the songs in* Wee Wisdom. *Our teachers translate them into Tamil and teach them in our kindergarten classes. As we are all benefited by these magazines, we cannot but show our gratitude by sending these few lines to you who take so much pains to do good to the world. We close with our sincere prayers." (Signed, "Birds of the Birdsnest.")*

Appearing in Other Unity

A Decision That Meant a Sacrifice

Don and his sister Lee had always spent their vacations at camp, but this year Father had said that he could manage only one camp fee, and they were to decide between them which one should have the trip. It was a hard matter to decide. Don was counting on going to camp with Bob Masters, the young athlete next door, and Lee was hoping to earn a medal for swimming. In the end—but you must read "Vacation Plans," by Mildred R. White, in August *Wee Wisdom,* and see how Don and his sister decided who should go to camp. This story carries a lesson for boys and girls.

Cool Thoughts Keep the Body Cool

There are persons who remain cool and undisturbed even in the heat of a summer day. In fact, the weather affects us only to the extent that we allow it to control our thoughts. In the same way, persons and circumstances have no power to upset us except as we allow them to dominate our thinking. When we realize that we have within us an unchanging Presence, and keep our attention fixed on it, we cannot be affected by heat or cold, or any other adverse conditions. These thoughts are expressed in an article entitled, "Cool-Mindedness," appearing in August *Unity Daily Word.*

"Yes, Blake Is a Good Engineer. But—"

There was regret in the superintendent's voice. "Yes, Blake is a good engineer. But he is like the old-time Ford—he has no self-starter." However,

Periodicals This Month

the chief engineer insisted on giving Billy Blake a difficult piece of construction work to do, and right at the outset Billy discovered the secret of success. You will want to read "Self-Starters," by Frank Lawrence, an article appearing in August *Christian Business*, and learn what it was that caused Billy to lose his similarity to the old-time automobile.

God Is Your Help in Every Need

To learn how indispensable is a God on whom we can constantly rely—this is a knowledge that does to the soul what oil does to machinery that must be kept in perfect order. This thought stands out in an article by Lillian Grace Copp, entitled, "The Needed Drop of Oil," which appears in *Weekly Unity* in August. The author says: "The right thought, applied to any adverse condition, proves a magical power in the releasing of hidden blessings and an abundance of all good."

"And Jesus Looking upon Him Loved Him"

Something about Jesus Christ drew people into His presence—without doubt His great love for mankind. His gentle, understanding eyes looked upon rich and poor, young and old, good and bad, with the same tender compassion, for He beheld in each a child of God. The eyes of the Christ form the subject matter of an article, by Ernest C. Wilson, appearing in August *Youth*. The title of the article is "The Eyes of Christ," and it is one of a series now running in *Youth* magazine. Later articles will discuss in succession the ears, the voice, the heart, the hands, and the feet of the Christ.

CLASSIFIED DIRECTORY

Unity Centers and Unity-Literature Dealers

This directory is provided as a guide for those who wish to attend Unity meetings and secure Unity literature in various cities. Unity periodicals and textbooks are carried by all centers listed:

*** indicates: Permanent centers whose teaching and practice are in keeping with Unity School's standards.

** indicates: Weekly classes and ministries where organization and teaching ability have not yet been made to conform entirely to Unity standards.

* indicates: Literature dealers and independent Truth centers that carry the Unity literature, but whose teaching program and visiting speakers do not come under the classification of Unity work.

§ indicates: Either Home of Truth, Divine Science, Christian Assembly, or Church of Truth center. These centers represent other-than-Unity movements of Truth, with a presentation of the Jesus Christ message that is considered in keeping with the Unity standard.

ALABAMA

Birmingham— * J W Hutchinson, 229½ N 18th

Mobile— * Unity Cl, 256 N Conception

ARIZONA

Phoenix— *** Unity Cen, 310 W Portland

ARKANSAS

Little Rock— *** Unity Cen, 809 W 15th

CALIFORNIA

Alameda— § Home of Truth, 1300 Grand

Alhambra— ** Unity Tr Cen, 14 S 2d

Bakersfield— ** Unity Cen, 1669½ Chester

Berkeley— ** Unity Cl, 1176 Colusa

Burbank— *** Unity Cen, Gregg bldg

Glendale— *** Unity Cen, 109A S Central

Hollywood— *** Unity Lib, 1030 N Western; Unity Cl, 1645½ N Winona

Huntington Park— *** Unity Cen, 2555 Clarendon

Inglewood— *** Unity Tr Min, 426 E Queen

Ione— *** Unity Study Cl, Main & Preston

Long Beach— *** Unity Soc, 432 Locust
* Meta Studio, 121 Chestnut

Los Angeles— *** Unity Temple, 2120 S Union; Unity Assembly, 233 S Broadway; Christian Unity, 148 N Gramercy
** Unity Fellowship, 1932 W 7th; Unity Harmony Cen, 845 S Bdwy; Unity Truth Cen, 640 S New Hampshire
§ Home of Truth, 1975 W Wash
* DeVorss & Co, 843 S Grand; Fowler Bros, 747 Bdwy; Bullock's; Jones Bk st, 743 W 7th; Advance Bk Co, 628 W 8th; Maynard Bk st, 712 S Grand; Instit Relig Science, 2511 Wilshire; J W Robinson's, 7th & Grand; May Co, 8th & Hill

Napa— * Mrs Ralph Wilson, 938 Seminary

Oakland— *** Unity Cen, 1450 Alice
§ Truth Cen, 3006 Fruitvale
* Meta Lib, 532 16th; J E Harding, 878 Wood (col); H C Capwell & Co

Pasadena— *** Unity Soc, 11 N Oak Knoll
** Temple of Living Word, 65 S Roosevelt
§ Church of Truth, 690 E Orange Grove

Pomona— * Meta Bk sh, 1084 W 4th

Redlands— ** Leona Ballou, 906 Tribune

Richmond— ** Beulah Tiller, 146 2d

Sacramento— *** Unity Cen, 921 10th

San Bernardino— *** Unity Cen, 2189 E st

San Diego— *** Unity Soc, 412 A st
* Artemisia Bk sh, 645 B st

San Francisco— ** Unity Temple, 115 O'Farrell
§ May Wiggin, 177 Post
* Meta Lib, 177 Post; Paul Elder Co, 239 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall

San Jose— § Christian Assembly, 72 N 5th

Santa Barbara— § Truth Cen, 277 E Arrelaga

Santa Cruz— *** Truth Cen, 151 Garfield
* Meta Lib, 35 Walnut

Santa Monica— *** Unity Cen, 528 Arizona
* Universal Truth Lib, 1337 Ocean

Santa Rosa— ** Unity Cen, Masonic Temple

S Pasadena— ** Unity Soc, 1014 Fairview

Stockton— *** Unity Cen, 822 N Center

Van Nuys— *** Unity Cen, 14424 Friar

Whittier— *** Unity Soc, 410 S Greenleaf

Willow Glen— § Christian Assembly, 1305 Lincoln

COLORADO

Colorado Springs— ** Unity Cen, DeGraff bldg

Denver— ** Temple of Prac Chr, 1437 Glenarm

* Publication Bk st, 514 15th

Pueblo— * Truth Cen, Congress hotel

CONNECTICUT

Hartford— ** Unity Reading Rm, 750 Main

Stamford— *** Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington— *** Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach— ** Unity Cen, 110 N Beach

Jacksonville— *** Unity Cen, Union & Hogan; Unity Cen, 804 Pippin (col)

Lakeland— *** Unity, 321 S Mass

Miami— * Unity Cen, Everglades hotel

Orlando— * Anna Nicholson, 417 Lake

St Petersburg— *** Unity Church, 646 5th ave S

Tampa— *** First Unity Soc, 222 W Lafayette

West Palm Beach— ** Unity Temple, 600 S Olive

GEORGIA

Atlanta— * Open Door, Cham of Com

IDAHO

Boise— * Unity Study Cl, 517 N 10th

ILLINOIS

Chicago— *** Unity Fellowship, 25 E Jackson; Unity Soc, Capitol bldg

** Unity Study Cl, 4837 S Parkway (col)

Divine Science College, Straus bldg; Home of Truth, Lake View bldg

South Side Cl, 4307 S Mich (col)

Decatur— *** Unity Cen, 127 E Prairie

Galesburg— ** Unity Cen, 703 Bondi bldg

Joliet— *** Unity Cl, Peoples Power bldg

Peoria— *** Unity College, 1821 Main; Unity Cl, 503 E Maywood

Rockford— ** Unity Cen, Stewart bldg

Springfield— *** Unity Cen, Mine Workers bldg

INDIANA

Indianapolis— *** Unity Cen, Kresge bldg

* Truth Cen, 4455 Bdwy

Muncie— ** Unity Cen, 201½ E Main

New Albany— ** Unity Cen, 210 Liberty State Bank bldg

IOWA

Cedar Rapids— *** Unity Cen, 728 4th Ave E

Davenport— ** Unity Cen, Whitaker bldg

Des Moines—*** Unity Cen, K P bldg

Sioux City— * Truth Cen, Davidson bldg

Waterloo— *** Unity Cen, Lafayette bldg

KANSAS

Topeka— *** Unity Cen, Jayhawk hotel

KENTUCKY

Louisville— *** Truth Cen, 1322 S 4th; Unity Truth Cen, Ft Nelson hotel

LOUISIANA

New Orleans— ** Unity Soc, 2000 Caron-delet

MARYLAND

Baltimore— * Mrs. Metcalfe, 2133 Mary-land

MASSACHUSETTS

Boston— *** Unity Cen, 25 Huntington

§ Home of Truth, 111 Newbury

* Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek— * Book Nook, 90 Highway

Bay City— ** Unity Cl, First Presby-terian Church

Detroit— *** Unity Cen, 5057 Woodward

Flint— * Study Cl, 921 Eddy

Grand Rapids— ** Unity Soc, 61 Sheldon

Kalamazoo— *** Unity Cen, 209 W Dutton

Muskegon— ** Unity Cl, Occidental hotel

Royal Oak— ** Unity Cen, 500 S Main

MINNESOTA

Duluth— *** Unity Cen, 215 W 2d

Minneapolis— *** Unity Soc, Plymouth bldg; Unity Cen, 1108 Nicollet

* F M Barrett, 2947 Park

St Paul— *** Unity Cen, Frontier bldg

MISSOURI

Kansas City— *** Unity Reading Rm, Waldheim bldg; Unity Cen, 3538 Har-rison; Unity Soc, 913 Tracy; Unity Cen, 2216 Brooklyn (col)

St Joseph— *** Unity Cen, Empire Trust bldg

St Louis— *** First Unity Soc, Kings-Way hotel; Unity Soc, 711 N Grand

** So Side Unity Group, 1118 Dover

§ Divine Science Church, 3617 Wyoming; No Side Divine Science, 4300 Gano

MONTANA

Bozeman— *** Unity Cen, 301 S Black

Butte— *** Unity Cen, YMCA

Helena— * Meta Cen, Unitarian Church bldg

Great Falls— ** Unity Cl, 313 Central

Livingston— *** Unity Cen, Murray hotel

NEBRASKA

Lincoln— *** Unity Soc, 1548 O st

Omaha— *** Unity Cen, Courtney bldg

** Unity Truth Cen, Patterson bldg

* Meta Lib, Patterson bldg

NEVADA

Reno— ** Unity Cen, 106 State

NEW HAMPSHIRE

Manchester— * Home of Truth, Hotel Carpenter

NEW JERSEY

Atlantic City— * Temple of Truth, Central Pier

East Orange— * Divine Science, 19 Wash-ington

Menlo Park— ** Unity, Menlo hall

Montclair— *** Unity Cl, 14 S Park

Newark— *** Unity Soc, Berwick hotel

* Truth Cen, 97 S 10th

Plainfield— *** Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque— ** Unity Rdg Rm, 210 N 6th

Raton— ** Unity Soc, 321 N 4th

NEW YORK

Brooklyn— *** Unity Soc, 50 Livingston

Buffalo— *** Unity Soc, Hotel Statler

Jamaica— ** Unity Soc, Franklin hotel

New Rochelle— ** Unity Cen, 490 Main

New York City— *** Unity Soc, 11 W 42d; Unity Cl, 42 W. 129th (col)

§ Church of Truth, 406-12 Salmon Tower bldg

* Brentano's, 1 W 47th

Rochester— *** Unity Soc, 633 East; Unity Cen, Seneca hotel

Schenectady— *** Unity Soc, 1029 Uni-versity

Syracuse— * New Thought Cen, 155 E Onondaga

OHIO

Akron— *** Unity Cen, Pythian temple

Alliance— ** Unity Cl, 238 Main

Canton— ** Unity Soc, 428 Market N
Cincinnati— *** Unity Cen, 26 E 6th; Unity Gleaners, 207 Oakley Bank bldg
* New Thought Temple, 1401 E McMillan
Cleveland— *** Christian Unity, 128 The Arcade
§ Church of Truth, Hotel Olmstead
Columbus— *** Unity Cen, 80 W Starr
Dayton— *** Unity Cen, Dayton Industries bldg
Hamilton— *** Unity Temple, 117 Ross
Toledo— *** Unity Soc, 404 W Bancroft
Warren— ** Unity Cen, 2d Natl Bank bldg
Xenia— ** Unity Cl, Kingsbury bldg
Youngstown— *** Unity Cl, Hotel Ohio
Zanesville— ** Unity Study Cl, YMCA

OKLAHOMA

Muskogee— ** Unity Cen, 803 W Bdwy
Okmulgee— ** Unity Reading Rm, 100½ S Morton
Tulsa— *** Unity Reading Rm, 1242 S Boston
** Unity Cl, 511 E Marshall (col)

OREGON

Eugene— ** Unity Cl, Miner bldg
Portland— *** Unity Cen, 183 N 20th
* Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Coudersport— * D M Andrews, 107 S Main
Erie— * Unity Cen, Reed hotel
Philadelphia— *** Unity Cen, 236 S 13th
§ Chapel of Truth, 1600 Walnut
Pittsburgh— *** Unity Cen, 435 Penn
Wilkes-Barre— ** Unity Cl, 315 Miners' Bank bldg

TENNESSEE

Chattanooga— ** Unity Cl, James bldg
Memphis— *** Unity Cen, 148 Court
Nashville— *** Unity Cen, Tulane hotel

TEXAS

Amarillo— ** Unity Study Cl, Green bldg
Austin— ** Unity Study Cl, 1309 Brazos
Dallas— ** Unity Cen, 1913½ Commerce
El Paso— *** Unity Temple, 305 E Franklin
Ft Worth— *** Unity Cen, Worth bldg
Houston— *** Unity Cen, New Majestic bldg
San Antonio— ** Unity Soc, Maverick bldg

UTAH

Ogden— ** Unity Cl, 2838 Wash
Salt Lake City— ** Unity Cl, Cullen hotel

WASHINGTON

Olympia— ** Unity Cl, 609 N Quince
Seattle— *** Unity Cen, Henry bldg
* Seattle Cen, 1123 5th; The Bon Marche
Spokane— § Church of Truth, 1124 W 6th
* Meta Book Shop, 821½ 1st
Tacoma— * Truth Cen, 932½ Bdwy
Yakima— ** Meta Cen, 301 N 2d
§ Church of Truth, 2d & B

WISCONSIN

Madison— *** Unity Cen, 9 W Main
Milwaukee— *** Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide— § Divine Science Cen, 99 King William
* New Thought Soc, Darling bldg
Brisbane— * Truth Cen, Albert House
Perth— * Albert & Sons, 180 Murray
Sydney— * Harmony Cen, Dalton st, Chatswood; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary— ** Unity Cen, 221A 8th ave W
Edmonton— *** Unity Cen, Empire blk
Montreal— *** Unity Cen 2023 Mansfield
Moose Jaw— ** Unity Cen, 73 High W
Regina— ** Unity Cen, Westman Chambers
Saskatoon— ** Unity Cen, 10 Wheatley blk
Toronto— *** Unity Cen, 765 A Yonge
Vancouver— ** Unity Fellowship, 641 Granville
Victoria— *** Unity Cen, 739 Yates
Winnipeg— *** Unity Assb, 322 Donald
** Unity Cen, 333½ Portage

ENGLAND

Boscombe Hants— * E Quinion, 20 Gordon
Cheshire— ** Unity Cen, Glendor rd Upton B'head; Annie Fairbank, St Nicolas rd, Wallasy Village
Liverpool— *** Unity Cen, 125 Pleasant
London— ** Unity Cen, 78 Lancaster Gate
* L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W4; Order of the Golden Age, 155 Brompton rd, SW 3
Manchester— *** Unity Cen, Houldsworth Hall, 35 John Dalton st

GERMANY

Heilbronn am Neckar— * H A Hahn, Frankfurterstrasse 8

SCOTLAND

Edinburgh— *** Unity Study Cl, 7 Churchill place

SOUTH AFRICA

Fairview, Johannesburg— * Unity Bk Depot, 66 Grace

Our new catalogue is now ready for mailing. We have a copy for you, which we shall be glad to mail at your request.

The August issue of *Wee Wisdom* is designated as the birthday number, because this month *Wee Wisdom* is celebrating its thirty-eighth birthday. As a part of the celebration we will present a gift book to every one who orders a subscription to *Wee Wisdom* between now and September 1. We are giving away *Love's Roses, Aunt Joy's Nature Talks,* and *Treasure Box,* one book *free* with each subscription order. The book and the subscription may be sent to the same child, or they may be mailed to different addresses, as the sender may choose. The price of a year's subscription to *Wee Wisdom* is $1.50.

There is something restful in the thought of placing oneself and one's affairs in the hands of the Father. The book, *Lovingly in the Hands of the Father,* by Evelyn Whitell, will help you to have renewed faith in God; it will bring you rest and peace. Price of the book, in cloth binding, $1; in flexible, $2.

Many persons say that they have no opportunity to demonstrate prosperity. *Adventures in Prosperity,* Unity's newest book, by Ernest C. Wilson, will open your eyes to the opportunities that lie all about you. This book is rich in practical suggestions for contacting the good that God has already provided for you. A book that is especially helpful at a time when world-wide adjustments are being made. In cloth binding, price, $1; in flexible, $2.

Summer days are here again. To some persons they mean only hot weather and exhaustion, while to others they present a time for reflection and spiritual uplift. The book, *All Things Made New,* by Frances W. Foulks, is somehow akin to the marvel of summer, for its meditations leave the reader with a feeling of exaltation, a sense of triumph. In cloth binding, *All Things Made New* sells for $1; in flexible, $2.

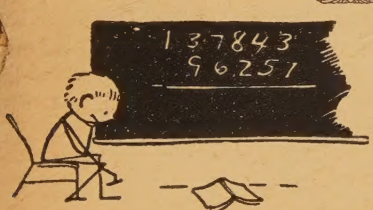
An interesting article, entitled, "Divine Showmanship," by Genevieve Courtney Maurer, will appear in the September issue of *Unity.* The author emphasizes the fact that as Christians we should constantly show forth our oneness with God, our faith in Him as the source of our health and our supply. She points out the difference between making a display of Truth for display's sake, and using the power of Truth to heal and to bless. Do not miss this article. *Unity* is published once a month. It will come to you regularly for the price of $1.50 a year.

The Bible gives many instances of men and women wh[o] were seemingly beyond any material aid, but who, through faithful prayer, triumphed over every obstacle. To stimulate your prayer habit the *Book of Silent Prayer* was compiled, including prayers for healing, for prosperity, for consecration, morning and evening prayers, in fact, prayers to meet every need. The price of this booklet is 50 cents.

"A million dollars does not make a man rich." This statement from *The Sunlit Way,* a book by Ernest C. Wilson, is accompanied by a story of a couple who suddenly found themselves possessed of wealth through the discovery of oil on their farm. When the wife was asked what she would like her husband to buy for her, now that they were rich, she replied, after much deliberation; "Well, Father, ye might buy me a new milk pail." Still poor!—with millions at her command. *The Sunlit Way* teaches that real wealth lies in rich ideas. This book will bring you a philosophy that will help you to make life richer day by day. A cloth-bound book, price, $1.

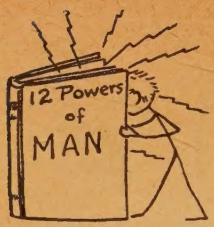
Many times we are asked: "What shall I read first in taking up the study of Truth?" The booklet, *Directions for Beginners,* by Charles Fillmore, is always helpful to one who is new in Truth. It is simple and practical, and costs only 25 cents. *Lessons in Truth,* by H. Emilie Cady, is the Unity textbook for beginners. It is arranged in twelve lessons, with question helps, making it easy for reference. Its teaching impresses the new student with the beauty and simplicity of Truth. In two bindings, cloth, $1; flexible, $2.

During this period of world adjustment more and more people are turning to the Bible for help. They are finding that it eases their mental stress, and encourages them to have greater faith in the Father's loving provision for their needs. Unity School sponsors the *American Standard Version* of the *Nelson Teachers' Bible,* which is self-pronouncing, and has a concordance and other features. Bound in fabrikoid, price, $4.50.



When some seemingly adverse condition overtakes you, do you worry over the probable cause of it? Do you ask, "Why should this have happened to me?" Imelda Octavia Shanklin, in her book, *What Are You?,* says: "You do not need to know what produces the disturbed condition of your mind, but you do need to know how to meet the condition." She follows this statement with instructions for meeting the condition. This book is a storehouse of information to the earnest student of Truth. A cloth-bound book, price, $1.

If you are planning to give a party, and to entertain with a game calling for prizes, you will appreciate this suggestion: Unity mottoes make inexpensive, yet lovely, gifts that any one would appreciate. They are artistic and colorful, and each bears a thought of beauty and inspiration. A list of titles follows: *Friendship, The Answer, The Prayer of Faith,* and *A Transcendent Treatment,* at $1.50 (unframed, 75 cents); *Greetings, The Ten Commandments* (Truth Version), at $1.25 (unframed, 50 cents); *Power of an Idea* and *Abiding Words,* at 75 cents (unframed, 25 cents).



The advanced student of Truth will find help in *The Twelve Powers of Man*, by Charles Fillmore. This book will reveal to you your latent powers, and teach you how to combine and use them to bring your highest good into manifestation. In cloth binding, price, $1; in flexible, $2.

The fellowship-subscription plan is proving to be a popular one. By this plan you can send a friend an eight-month subscription to *Unity*, for the price of $1. The subscription will start immediately, while you have seven weeks in which to save in your Prosperity Bank to pay for your order. As you know, when your order for a bank is received, Silent Unity begins to coöperate with you in prayer for your guidance and increased prosperity. Fill in the blank below, and start *Unity* to some friend, while you use the bank drill to enrich your consciousness of abundant good.

.....

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank in which to save $3 for three fellowship subscriptions to *Unity*, to be sent *at once* to friends whose names are listed below. I desire the prayers of Silent Unity to help me set in motion within myself the laws that govern my prosperity.

Friend .....

Address .....

City ..... State .....

Friend .....

Address .....

City ..... State .....

Friend .....

Address .....

City ..... State .....

My name .....

Address .....

City ..... State .....

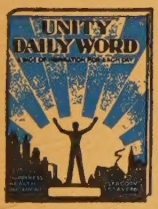
U-8-32

"This is the day which Jehovah hath made; We will rejoice and be glad in it."

One often hears the expression, "the good old days," but in reality such a time never existed. It is said that from the ruins of the ancient city of Babylon there has been unearthed a tablet in cuneiform writing, which reads: "Alas! the good old days are no more."

It is time that we begin to take our eyes from the myth of past glory, and give our whole attention to making the present actually yield the fullness of joy that we desire.

Unity Daily Word is helping many persons to realize that the present is full of opportunities to bring their good into manifestation. It carries a page lesson for every day, beginning with a thought for silent meditation, and ending with the verse from the Bible that was the inspiration for the lesson. Intervening paragraphs explain the lesson thought in detail. Constructive articles and inspirational poems are also featured in this magazine.



Unity Daily Word is published monthly. It will help you to put the joy of living into your daily existence. Let it come to you regularly with its stimulating message. Price of a year's subscription,

$1.50

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

An Evening Prayer

For the day that is past, I thank
Thee, O God, my Father!

For the night that has come, I
thank Thee;

As one with Thee and with na-
ture

I gratefully take the rest Thou
hast ordained.

Whether I sleep or wake, my
body and soul are thine;

Do Thou with them as Thou
wilt,

For Thy command is my joy.

Amen.

—*Marie Corelli*